THE SCHOOLEMASTER.

Or,

Playne and perfite way of teaching *Children, to vnderstande, write, and* speake the Latin toong, but specially *purposed for the priuate bringing vp of youth in Ientlemen and Noblemens hou*ses: And commodious also for all such as haue forgot the Latin toong, and would, by themselues, without a Schoolemaister, in short time, and with small paines, recouer a sufficient habilitie, to vnderstand, write, and speake Latine.

By Roger Ascham.

AT LONDON,
Printed by ABELL IEFFES,

Anno. 1589.

To the honorable Syr VVillyam CECILL *Knight, principall Secretarie to the Queenes moſt excellent Maieſtie.*

Vndry and reaſonable be the cauſes why learned men haue vſed to offer and dedicate ſuch woorkes as they put abrode, to ſome ſuch perſonage as they thinke fitteſt, eyther in reſpect of abilitie of defence, or skill for iudgement, or priuate regard of kindneſſe and dutie. Euery one of thoſe conſiderations, Syr, moues me of right to offer thys my late husbands M. Aſchams *worke vnto you. For well remembring how much all good learning oweth vnto you for defence thereof, as the Vniuerſitie of Cambridge, of which my ſayd late husband was a member, haue in chooſing you their worthy Chauncellor acknowledged, and how happily you haue ſpent your time in ſuch ſtudies, and caried the vſe thereof to the right end, to the good ſeruice of the Queenes Maieſtie and your Countrey to all our benefites, thirdly, how much my ſayd husband was many wayes bound vnto you, and how gladly and comfortably he vſed in his life to recogniſe and report your goodneſſe toward him, leauing with me then his poore Widow and a great ſort of Orphanes, a good comfort in the hope of your good continuance, which I haue truly found to me and mine, and therefore do duely and dayly pray for you and yours : I could not finde any man for whoſe name this booke was more agreeable for hope of protection, more meete for ſubmiſſion to iudgement, nor more due for reſpect of woorthineſſe of your part, and thankefulneſſe of my husbandes and mine. Good I truſt it ſhall do, as I am put in great hope by many*

very well learned that can well iudge thereof. Meete therefore I compt it that such good as my husband was able to doe, and leaue to the common weale, it should be receiued vnder your name, and that the world should owe thankes thereof to you, to whome my husband the author of it was for good receaued of you, most dutifully bounden. And so beseeching you, to take on you the defense of this booke, to aduaunce the good that may come of it by your allowance and furtherance to publike vse and benefite, and to accept the thankefull recognition of me and my poore children, trusting of the continuance of your good memory of M. Ascham *and his, and dayly commending the prosperous estate of you and yours to GOD, whome you serue, and whose you are, I rest to trouble you.*

(:.:)

Your humble Margaret
Ascham.

The Preface to the *Reader*.

WHen the great plague was at London, the yeare 1563. the Queenes Maieſtie Queene ELIZABETH, lay at her Caſtle of *Windſore*: Where vpon, the 10. day of December, it fortuned, that in Sir *William Cicels* chamber, her Highneſſe principall Secretarie, there dined togither theſe perſonages, *M. Secretarie* himſelfe, Syr *William Peter*, Syr *I. Maſon*, *D. Wotton*, Syr *Richard Sackuille* Treaſurer of the Exchecker, Syr *Walter Mildmaye* Chauncellor of the Exchecker, *M. Haddon* Maſter of Requeſtes, *M. Iohn Aſtely* Maſter of the Iewel houſe, *M. Bernard Hampton*, *M. Nicaſius*, and I. Of which number, the moſt part were of her Maieſties moſt honourable priuie Counſell, and the reſt ſeruing hir in very good place. I was glad than, and do reioice yet to remember, that my chaunce was ſo happie, to be there that day, in the company of ſo many wiſe and good men together, as hardly then could haue bene picked out againe, out of all *England* beſide.

M. Secretarie hath this accuſtomed maner, though his head be neuer ſo full of moſt weightie affaires of the Realme, yet, at dinner time he doth ſeeme to lay them alwaies aſide: and findeth euer fitte occaſion to taulke pleaſantlie of other matters, but moſt gladlie of ſome matter of learning: wherein, he will curteouſly heare the minde of the meaneſt at his Table.

Not long after our ſitting downe, I haue ſtrange

newes brought me, sayth *M. Secretarie*, this morning, that diuerse Schollers of *Eaton* be runne away from the Schoole, for feare of beating. Whereupon, *M. Secretarie* tooke occasion, to wishe, that some more discretion were in many Schoolemasters, in vsing correction, than commonly there is. Who, many tymes, punishe rather the weakenesse of nature, than the fault of the Scholler. Whereby, many Schollers, that myght else proove well, be driuen to hate learning, before they knowe, what learning meaneth: and so are made willing to forsake their booke, and be glad to be put to any other kinde of liuing.

M. Secretarie.

M. Peter, as one somewhat seuere of nature, sayde plainely, that the Rodde onely, was the sword, that must keepe the Schoole in obedience, and the Scholler in good order. *M. Wotton*, a man milde of nature, with soft voyce, and fewe wordes, inclined to *M. Secretaries* iudgement, and said, in mine opinion, the Schoolehouse should be in deede, as it is called by name, the house of playe and pleasure, and not of feare and bondage: and as I doo remember, so saith *Socrates* in one place of *Plato*. And therefore, if a Rodde carie the feare of a Sword, it is no maruell, if those that be fearefull of nature, choose rather to forsake the Plaie, than to stand alwaies within the feare of a Sworde in a fond mans handling. *M. Mason*, after his maner, was verie merie with both partyes, pleasantly playing, both with the shrewde touches of many curst boyes, and with the small discretion of many lewde Schoolemasters. *M. Haddon* was fully of *M. Peters* opinion, and sayd, that the best Schoolemaster of our time, was the greatest beater, and named the Person. Though, quoth I, it was his good fortune, to sende from his Schoole, vnto the Vniuersitie, one of the best Schollers in deede of all our tyme, yea wise men doo thynke, that that came so to passe, rather by the great towardnes of the Scholler, than by the great beating of the Master: and whether this be true or no, you your selfe

M. Peter.

M. Wotton.

Ludus literarius.

Plato de Rep. 7.

M. Mason.

M. Haddon.

The Author of this Booke.

ſelfe are beſt witneſſe. I ſayd ſomewhat farther in the matter, how, and why, yong children were ſooner allured by loue, than driuen by beating, to attayne good learning: wherein I was the bolder to ſay my minde, bicauſe *M. Secretary* curteouſly prouoked me therunto: or elſe, in ſuch a companie, and namely in his preſence, my went is, to be more willing to vſe mine eares, than to occupie my toong.

Syr Walter Mildmaye, *M. Aſtley*, and the reſt, ſayd verie litle: onely *Syr Richard Sackuill*, ſaid nothing at all. After dinner, I went vp to reade with the Queenes Maieſtie. We red than togither in the Greeke tong, as I well remember, that noble Oration of *Demoſthenes* againſt *Æſchines*, for his falſe dealing in his Ambaſſage to king *Philip* of Macedonie. *Syr Richard Sackuile* came vp ſoone after: and finding me in her Maieſties priuie chamber, he tooke me by the hand, and carying me to a window, ſaid, *M. Aſcham*, I would not for a good deale of monie haue bene this daie abſent from dinner. Where, though I ſaid nothing, yet I gaue as good eare, and do conſider as well the talke that paſſed, as any one did there. *M. Secretarie* ſaid verie wiſely, and moſt truely, that many young wits be driuen to hate learning, before they know what learning is. I can be good witnes to thys my ſelfe: For a fond Schoolemaſter, before I was fullie fourteene yeare olde, draue me ſo, with feare of beating, from all loue of learning, as now, when I knowe, what difference it is, to haue learning, and to haue litle, or none at all, I feele it my greateſt griefe, and finde it my greateſt hurt, that euer came to mee, that it was my ſo ill chance, to light vpon ſo lewde a Schoolemaſter. But ſeeing it is but in vayne, to lament thynges paſte, and alſo wiſedome to looke to thinges to come, ſurely, God willing, if God lend me life, I will make this my miſhap, ſome occaſion of good hap, to little *Robert Sackuile* my ſonnes ſonne. For whoſe good bringing vp, I woulde gladlie, (if it ſo pleaſe you), vſe ſpeciallie your good aduice. I heare

Demoſt. περὶ παραπρεσβ.

Syr Richard Sackuiles communication with the Author of this booke.

ſay, you haue a ſonne, much of his age: we will deale thus togither. Point you out a Schoolemaſter, who by your order, ſhall teache my ſonne and yours, and for all the reſt, I will prouide, yea though they three do coſt me a couple of hundred poundes by yeare: and beſide, you ſhall finde me as faſt a Frend to you and yours, as perchaunce any you haue. Which promiſe, the woorthye Gentleman ſurely kept with me, vntill his dying daye.

The chiefe pointes of this Booke.

We had then farther talke together, of bringing vp of children: of the nature, of quicke, and hard wittes: of the right choice of a good witte: of feare, and loue in teaching children. We paſſed from children, and came to yong men, namely, Ientlemen: we taulked of their too much libertie, to liue as they luſt: of their letting looſe too ſoone, to ouermuch experience of ill, contrary to the good order of many good old common wealthes of the *Perſians* and *Greekes*: of witte gathered, and good fortune gotten, by ſome, onely by experience without learning. And laſtlie, he required of me verie earneſtly, to ſhewe, what I thought of the common going of *Engliſhmen* into *Italie*. But, ſayth he, bicauſe this place, and this time will not ſuffer ſo long taulke, as theſe good matters require, therefore I pray you, at my requeſt, and at your leyſure, put in ſome order of writing, the chiefe poyntes of this our talke, concerning, the right order of teaching, and honeſtie of liuing, for the good bringing vp of children and yong men. And ſurely, beſide contenting me, you ſhall both pleaſe, and profite very many others. I made ſome excuſe by lacke of habilitie, and weakenes of bodie: well, ſayth he, I am not now to learne, what you can do. Our deare frende, good Maſter *Goodricke*, whoſe iudgement I could well beleeue, did once for all, ſatiſfie me fullie therein. Againe, I heard you ſay not long agoe, that you may thanke Syr *Iohn Cheeke*, for all the learning you haue: And I knowe verie well my ſelfe, that you did teach the Queene. And therefore ſeeing God did ſo bleſſe you, to make you the

Scholler

Scholler of the beſt Maſter, and alſo the Scholemaſter of the beſt Scholler, that euer were in our time, ſurely, you ſhould pleaſe God, benefite your countrie, and honeſt your owne name, if you would take the paines to impart to others, what you learned of ſuch a Maſter, and how you taught ſuch a Scholler. And, in vttering the ſtuffe ye receiued of the one, in declaring the order yee tooke with the other, ye ſhall neuer lacke, neither matter, nor maner, what to write, nor how to wright in this kinde of Argument.

I beginning ſome farther excuſe, ſodenly was called to come to the Queene. The night folowing, I ſlept litle, my head was ſo full of this our former talke, and I ſo mindefull, ſomewhat to ſatiſfy the honeſt requeſt of ſo deare a frend. I thought to prepare ſome litle treatiſe for a Newyeares gift that Chriſtmas: But, as it chaunceth to buſy builders, ſo, in building this my poore Schoolehouſe (the rather bicauſe the forme of it is ſomewhat new, and differing from others) the worke roſe dayly higher and wider, than I thought it would at the beginning.

And though it appeare now, and be in verie deede but a ſmall cotage, poore for the ſtuffe, and rude for the workemanſhip, yet in going forward, I found the ſight ſo good, as I was lothe to giue it ouer, but the making ſo coſtly, outreaching my habilitie, as many times I wiſhed, that ſome one of thoſe three, my deare frendes, with full purſes, Syr *Tho. Smithe*, *M. Haddon*, or *M. Watſon*, had had the doing of it. Yet, neuertheleſſe, I my ſelfe ſpending gladly that litle that I gatte at home by good Syr *Iohn Cheeke*, and that that I borrowed abroad of my frend *Sturmius*, beſide ſomewhat that was left me in reuerſion by my old Maſters, *Plato*, *Ariſtotle*, and *Cicero*, I haue at laſt patched it vp as I could, and as you ſee. If the matter be meane, and meanely handled, I pray you beare both with me, and it: for neuer worke went vp in worſe wether, with moletes and ſtoppes, than this

M. { Smith. haddon watſon

Syr I. Cheeke. Sturmius. Plato. Ariſtotle. Cicero.

poore Schoolehouſe of mine. Weſtminſter hall can beare ſome witneſſe, beſide much weakenes of bodie, but more trouble of minde, by ſome ſuch ſores, as greue me to touch them my ſelfe, and therefore I purpoſe not to open them to others. And in middes of outward iniuries, and inward cares, to encreaſe them withall, good *Syr Richard Sackuile* dyeth, that woorthie gentleman: That earneſt fauorer and furtherer of Gods true Religion: That faithfull Seruitor to his Prince and Countrie: A louer of learning, and all learned men: Wiſe in all doings: Curteous to all perſons: ſhewing ſpite to none: doing good to many: and as I well found, to me ſo faſt a frend, as I neuer loſt the like before. When he was gone, my heart was dead. There was not one, that woare a blacke gowne for him, who caryed a heauyer heart for him, than I. When he was gone, I caſt thys Booke awaie: I could not looke vpon it, but with weeping eyes, in remembring him, who was the onely ſetter on, to do it, and would haue bene, not onelie a glad commender of it, but alſo a ſure and certayne comfort, to me and mine, for it. Almoſt two yeares togither, this Booke lay ſcattered, and neglected, and had bene quite giuen ouer of me, if the goodneſſe of one had not giuen mee ſome life and ſpirite againe. God, the mouer of goodneſſe, proſper alwayes him and his, as he hath many times comforted me and mine, and, I truſt to God, ſhall comfort more and more. Of whome, moſt iuſtlie, I may ſaye, and verie oft, and alwayes gladlie, I am wont to ſay that ſweete verſe of *Sophocles*, ſpoken by *Oedipus* to worthie *Theſeus*.

Syr Richard Sackuile.

Soph. in Oed. Col.

ἴχω σ' ἵκω, δίς σε, κοὐκ ἄλλον λέγω.

Thys hope hath helped me to end this Booke: which, if he allowe, I ſhall thinke my labours well imployed, and ſhall not much eſteeme the miſliking of any others. And I truſt, he ſhall thinke the better of it, bicauſe he ſhall finde the beſt part thereof to come out of his Schoole, whome he, of all men loued and liked beſt.

Yet

Yet ſome men, friendly enough of nature, but of ſmall iudgement in learning, doo thynke, I take too much paynes, and ſpend too much time, in ſetting foorth theſe childrens affaires. But thoſe good men were neuer brought vp in *Socrates* Schoole, who ſayth plainly, that no man goeth about a more godly purpoſe, than he that is mindfull of the good bringing vp, both of his owne, and other mens children.

Plato, in initio Theagis. ἐ γὰρ ἐςι, περὶ τύπου θεωτέρα ἄνθρωπος ἂν βουλίυσαιτο, ἢ περὶ παιδείας, ἢ τῶν ἀύτου, ἢ τῶν οἰκείων.

Therefore, I truſt, good and wiſe men will thinke well of thys my dooing. And of other, that thynke otherwiſe, I will thynke my ſelfe, they are but men, to be pardoned for theyr follie, and pitied for theyr ignoraunce.

In writing this Booke, I haue had earneſt reſpect to three ſpeciall points, truth of Religion, honeſty in liuing, right order in learning. In which three wayes, I praie God my poore children may diligently walke: for whoſe ſake, as nature moued, and reaſon required, and neceſſitie alſo ſomewhat compelled, I was the willinger to take theſe paines.

For, ſeeing at my death, I am not like to leaue them any great ſtore of liuing, therefore in my life tyme, I thought good to bequeath vnto them, in thys little Booke, as in my Will and Teſtament, the right waie to good learning: which if they follow, with the feare of God, they ſhall verie well come to ſufficiencie of liuing.

I wiſh alſo, with all my hart, that yong M. *Rob. Sackville* may take that fruite of this labor, that his worthie Graundfather purpoſed he ſhould haue done: And if any other do take, either profite, or pleaſure hereby, they haue cauſe to thanke M. *Robert Sackville*, for whom ſpecially this my Schoolemaſter was prouided.

And one thing I would haue the Reader conſider in reading this Booke, that bicauſe, no Schoolemaſter hath charge of any childe, before he enter into hys Schoole, therefore I leauing all former care, of theyr good bringing vp, to wiſe and good Parentes, as a matter not belonging

longing to the Schoolemaſter, I do appoynt thys my Scholemaſter, than, and there to begin, where his office and charge beginneth. Which charge laſteth not long, but vntill the Scholler be made hable to go to the Vniuerſitie, to proceede in Logike, Rhetoricke, and other kinde of learning.

Yet if my Scholemaſter, for loue he beareth to hys Scholler, ſhall teach him ſomewhat for his furtherance, and better iudgement in learning, that may ſerue him ſeuen yeare after in the Vniuerſitie, he doth his Scholler no more wrong, nor deſerueth no worſe name thereby, than he doth in *London*, who ſelling ſilke or cloth vnto his frend, doth giue him better meaſure, than eyther hys promiſe or bargaine was.

Farewell in Chriſt.

The First Booke for Youth.

After the Childe hathe learned perfectlie the right partes of speach, let him then learne the righte ioyning togither of substantiues with adiectiues, the nowne with the verbe, the relatiue with the antecedent. And in learning farther his Syntaxis, by mine aduice, he shall not vse the common order in common schooles, for making of Latines: wherby, the child commonly learneth, first, an euell choyce of words, (and right choyce of words, saith Cæsar, is the foundation of eloquence) then, a wrong placing of wordes: and lastly, an ill framing of the sentence, with a peruerse iudgement, both of words and sentences. These faultes, taking once roote in youth, be neuer, or hardly pluckt away in age. Moreouer, there is no one thing, that hath more, either dulled the wits, or taken away the will of children from learning, then the care they haue, to satisfye their Maisters, in making of Latines.

Cic. de Cla. or.

Making of Latines marreth Children.

For the Scholer, is commonly beat for the making, when the Maister were more worthy to be beat for the mending, or rather marring of the same: The Maister many times, being as ignorant as the child, what to say properlie, and fitlie to the matter.

Two schoolemaisters haue set forth in print, eyther of them a booke, of such kinde of latines, Horman and Whittington.

Horman. Whittington.

A childe shall learne of the better of them, that which an other day if he be wise, and come to iudgement, he must be fayne to vnlearne agayne.

1. De Or. There is a way touched in the first booke of Cicero, *De Oratore*, which wisely brought into Schooles, truely taught, and constantly vsed, would not onely take wholie away this butcherly feate in making of Latines, but would also with ease and pleasure, and in short time as I know by good experience, worke a true choyce and placing of words, a right ordering of sentences, an easy vnderstanding of the tongue, a readines to speake, a facilitie to wright, a true iudgement both of his owne and other mens doings, what tongue soeuer he doth vse.

The way is this. After the three Concordances learned, as I touched before, let the Maister reade vnto him the Epistles of Cicero, gathered together, and chosen out by Sturmius, for the capacitie of children.

The order of teaching.

First, let him teach the child, cheerefullie and playnelie, the cause, and matter of the letter: then, let him construe it into English, so oft, as the childe may easely carry away the vnderstanding of it: Lastly, parse it ouer perfectly. This done thus, let the childe, by and by, both construe and parse it ouer againe: so, that it may appeare, that the child doubteth in nothing, that his maister taught him before. After this, the childe must take a paper booke, and sitting in some place, where no man shall prompe him, by himselfe, let him translate into Englishe his former lesson. Then shewing it to his Maister, let the Maister take from him his latin booke, and pausing an houre, at the least, then let the childe translate his owne English into latin agayne, in an other paper booke. When the childe bringeth it, turned into latin, the Maister must compare it with Tullies booke, and laie them both together: and where the childe doth wel, eyther in chosing, or true placing of Tullies words, let the Maister prayse him, and say, heere you do well. For I assure you, there is no such whetstone to sharpen a good wit, and encourage a will to learning, as is prayse.

Two paper bookes.

Children learne by prayse.

But if the childe misse, either in forgetting a word, or in chaunging a good with a worse, or misordering the sentence, I would not haue the Maister, either frowne, or chide with him, if the childe haue done his diligence, and vsed no trewandship therein. For I knowe by good experience, that a childe

shall

shall take more profite of two faults gently warned of, then of foure things rightly hitte. For then the Maister shal haue good occasion to say vnto him. N, Tullie would haue vsed such a word, not this: Tullie would haue placed this word heere, not there: would haue vsed this case, this number, this person, this degree, this gender: he would haue vsed this moode, this tense, this simple, rather then this compound: this aduerbe heere not there: he would haue ended the sentence with this verbe, not with that nowne or participle. &c. Gentlenes in teaching.

In these fewe lines, I haue wrapped vp the most tedious part of Grammer: and also the ground of almost all the Rewles, that are so busily taught by the Maister, and so hardlie learned by the Scholler, in all common Schooles, which after this sort, the maister shall teach without all error, and the scholler shall learne without great paine: the maister being ledde by so sure a guide, and the scholler being brought into so plaine, and easie a way. And therefore, we do not contemne Rewles, but we gladly teach Rewles: and teach them more plainly, sensiblie, and orderlie, then they be commonly taught in common Schooles. For, when the Maister shall compare Tullies booke with the Scholers translation, let the Maister at the first, leade and teach his Scholer, to ioyne the Rewles of his Grammer booke, with the examples of his present lesson, vntill the Scholer, by himselfe, be able to fetch out of his Grammer, euery Rewle, for euery example: So, as the Grammer booke be euer in the Scholers hand, and also vsed of him, as a Dictionarie, for euery present vse. This is a liuely, and perfect way of teaching of Rewles: where the common way, vsed in common Schooles, to reade the Grammer alone by it selfe, is tedious for the Maister, hard for the Scholer, colde and vncomfortable for them both.

Let your Scholer be neuer afraide to aske you any doubt, but vse discreetly the best allurements ye can, to encourage him to the same: least his ouermuch fearing of you, driue him to seeke some disorderly shifte: as, to seeke to be helped by some other booke, or to be prompted by some other Scholer, and so goe about to beguile you much, and himselfe more.

With this way, of good vnderſtanding the matter, playne conſtrueing, diligent parſing, dayly tranſlating, chearefull admoniſhing, and heedefull amending of faults: neuer leauing behinde iuſt prayſe for well doying, I would haue the ſcholer brought vp withall, till he had read, and tranſlated ouer the firſt booke of Epiſtles choſen out by Sturmius, with a good peece of a Comedie of Terence alſo.

Latine ſpeaking.

All this while, by mine aduice, the childe ſhall vſe to ſpeake no Latine: For as Cicero ſayth in like matter, with lyke wordes, *Loquendo, malè loqui diſcunt.* And that excellent learned man, G. Budæus, in his Greeke Commentaries, ſore complayneth, that when he began to learne the Latine tongue, vſe of ſpeaking latin at the table, and elſe-where, vnaduiſedlie, did bring him to ſuch an euell choyce of wordes, to ſuch a crooked framing of ſentences, that no one thing did hurt or hinder him more, all the dayes of his life afterward, both for readineſſe in ſpeaking, and alſo good iudgement in weighting.

G. Budeus.

In very deed, if children were brought vp in ſuch an houſe or ſuch a ſchole, where the latin tongue were properly and perfectly ſpoken, as Tib. and Ca. Gracci. were brought vp, in their mother Cornelias houſe, ſurelie, then the dailie vſe of ſpeaking, were the beſt and readyeſt way, to learne the latin tongue. But now, commonly, in the beſt Scholes in England, for words, right choyce is ſmally regarded, true propertie wholie neglected, confuſion is brought in, barbarouſneſſe is bred vp ſo in yong wittes, as afterward they be not only marde for ſpeaking, but alſo corrupted in iudgement: as with much ado, or neuer at all, they be brought to right frame againe.

Yet all men couet to haue their children ſpeake Latine: and ſo do I very earneſtly too. We both, haue one purpoſe: we agree in deſire, we wiſh one ende: but we differ ſomewhat in order and way, that leadeth rightly to that ende. Other would haue them ſpeake at all aduentures: and, ſo they be ſpeaking, to ſpeake, the Maiſter careth not, the Scholer knoweth not what. This is, to ſeeme, and not to be: except it be, to be bold without ſhame, raſhe without ſkill, full of words without wit. I wiſh to haue them ſpeake ſo, as it may well appeare, that the

brayne doth gouerne the tongue, and that reason leadeth for the talke. Socrates doctrine is true in Plato, and well marked, and truely vttered by Horace *in Arte Poetica*, that, where so euer knowledge doth accompanie the witte, there best vtterance doth alwayes awayt vpon the tongue: For, good vnderstanding must first be bred in the child, which being nourished with skill, and vse of wighting (as I will teache more largely hereafter) is the onely way to bring him to iudgement and readinesse in speaking: and that in farre shorter time (if he follow constantlie the trade of this little lesson) then he shall do, by common teaching of the common Schooles in England. *b* *Plato.* *Horat.* Much wryting breedeth ready speaking.

But to go forward, as you perceiue your scholer to go better and better on away, first, with vnderstanding his lesson more quickly, with parsing more readily, with translating more spedelie and perfectlie then he was wont: after, geue hym longer lessons to translate: and withall, begin to teach him, both in nownes and verbes, what is *Proprium*, and what is *Translatum*, what *Synonyum*, what *Diuersum*, which be *Contraria*, and which be most notable *Phrases*, in all his lecture. The second degree and order in teaching.

As:

Proprium. { *Rex sepultus est magnifice.*

Translatum. { *Cum illo principe, sepulta est & gloria & salus Respublica.*

Synonyma. { *Ensis, Gladius,* / *Laudare, Praedicare.*

Diuersa. { *Diligere, Amare,* / *Calere, Exardescere,* / *Inimicus, Hostis.*

Contraria. { *Acerbum & luctuoſum bellum,* / *Dulcis & lætæ Pax.*

Phraſes. { *Dare verba.* / *Abijcere obedientiam.*

Your ſcholler then, muſt haue the third paper booke: in the which, after he hath done his double tranſlation, let him write after this ſort foure of theſe forenamed ſire, diligentlie marked out of euery leſſon.

The thirde paper booke.

Quatuor. { *Propria.* / *Tranſlata.* / *Synonyma.* / *Diuerſa.* / *Contraria.* / *Phraſes.*

Or elſe, three, or two, if there be no moe: and if there be none of theſe at all in ſome lecture, yet not omit the order, but wright theſe.

{ *Diuerſa nulla,* / *Contraria nulla. &c.*

This diligent tranſlating, ioyned with this heedefull marking in the foreſayd Epiſtles, and afterwarde in ſome playne Oration of Tullie, as, *pro lege Manil: pro Archaia Poeta,* or in thoſe three *ad C. Cæſ:* ſhall worke ſuch a right choyce of wordes, ſo ſtraight a framing of ſentences, ſuch a true iudgement, both to wright ſkilfully, and ſpeake wittely, as wiſe men ſhall both prayſe, and marueyll at.

If your ſcholler do miſſe ſometimes, in marking rightly theſe foreſayd ſire things, chide not haſtely, for that ſhall both dull his wit, and diſcourage his diligence: but monith him gently:

Gentlenes in teaching.

gently: which shall make him both willing to amend, and glad to goe forward in loue and hope of learning.

I haue now wished twise or thrise this gentle nature to be in a Schoolemaister. And that I haue done so, neither by chaunce, nor without some reason, I will now declare at large, why in mine opinion, loue is fitter then feare, ientlenes better then beating, to bring vp a child rightlie in learning. Loue. Feare.

With the common vse of teaching and beating in common Schooles of England, I will not greatly contend: which if I did, it were but a small grammaticall controuersie, neither belonging to heresie nor treason, nor greatly touching God nor the Prince: although in verie deede, in the end, the good or ill bringing vp of children, doth as much serue to the good or ill seruice of God, our Prince, and our whole Countrey, as any one thing doth beside. Common Schooles.

I do gladly agree with all good Schoolemaisters in these points: to haue Children brought to good perfectnes in learning: to all honestie in maners: to haue all faultes rightly amended: to haue euery vice seuerely corrected: but for the order and way, that leadeth rightly to these poyntes, we somewhat differ. For commonly, many Schoolemaisters, some, as I haue seene, moe, as I haue heard tell, be of so crooked a nature, as, when they meete with a hard witted scholer, they rather breake him, then bow him, rather marre him, then mend him. For when the Scholemaister is angrie with some other matter, then will he soonest fall to beate his scholler: and though he himselfe should be punished for his follie, yet must he beate some scholler for his pleasure: though there be no cause for him to do so, nor yet fault in the scholler to deserue so. These ye will say be fond schoolemaisters, and fewe they be that be found to be such. They be fond in deede, but surely ouer many such be found euery where. But this will I say, that euen the wisest of your great beaters, do as oft punish nature, as they do correcte faultes. Yea, many times, the better nature, is sorer punished: For, if one by quicknes of witte, take this lesson readily: an other by hardnes of witte, taketh it not so speedelie: the first is alwayes commended, the other is commonlie punished: Sharpe Schoolemaisters. Nature punished.

punished: when a wise scholemaister should rather discretly consider the right disposition of both their natures, and not so much way what eyther of them is able to do now, as what either of them is likely to do hereafter. For this I knowe, not onely by reading of bookes in my Studie, but also by experience of lyfe, abroad in the world, that those, which be commonly the wisest, the best learned, and best men also, when they be olde, were neuer commonly the quickest of wit, when they were yong. The causes why, amongst other, which be many, that moue me thus to thinke, be these fewe, which I will recken. Quicke wits, commonlie be apt to take, vnapt to keepe: soone hote, and desirous of this and that: as cold, and soone weery of the same againe: more quicke to enter spedely, then able to pearse farre: euen like our sharpe tooles, whose edges be very soone turned. Such wits delight themselues in easie and pleasant studies, and neuer passe farre forward in hie and hard sciences. And therefore the quickest wits commonly may proue the best Poets, but not the wisest Orators: ready of tongue to speake boldly, not deepe of iudgement, either for good counsell or wise writing. Also, for manners and life, quicke wits commonly be, in desire, newfangled, in purpose, vnconstant, light to promise any thing, readie to forget euery thing: both benefite and iniurie: and thereby neither fast to frende, nor fearefull to foe: inquisitiue of euery trifle, not secret in greatest affayres: bolde with any person: busie in euery matter: soothing such as be present: nipping any that is absent: of nature also, alwayes flattering their betters, enueying their equals, despising their inferiours: and by quicknes of wit, verie quicke and readie, to like none so well as themselues.

Quicke wits for learning.

Quicke wits for maners and life.

Moreouer commonly, men, verie quicke of wit, be also very light of conditions: and thereby very ready of disposition, to be caryed ouer quicklie, by any light company, to any ryot and vnthriftines when they be yong: and therefore seldome, eyther honest of lyfe, or rich in liuing, when they be old. For quicke in wit, and light in maners, be eyther seldome troubled, or very soone weery in caryng a very heauy purse. Quicke wits also

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be in moſt part of all their doings, ouer quicke, haſty, raſh, headie, and brainſicke. Theſe two laſt words, Headie, and Brainſicke, be fitte and proper words, riſing naturally of the matter, and termed aptly by the condition of ouermuch quicknes of witte. In youth alſo they, readie ſcoffers, priuie mockers, and euer ouer light and merry. In age, ſome teſtie, very waſpiſh, and alwayes ouer miſerable: and yet fewe of them come to any great age, by reaſon of their miſordered life when they were yong: but a great deale fewer of them, come to ſhewe any great countenance, or beare any great authoritie abroade in the world, but either liue obſcurely, men knowe not how, or dye obſcurely, men marke not when. They be lyke trees, that ſhewe foorth fayre blooſoms and broade leaues in Spring time, but bring out ſmall and not long laſting fruite in harueſt time: and that onely ſuch as fall and rotte, before they be ripe, and ſo, neuer or ſeldome, come to any good at all. For this you ſhall finde moſt true by experience, that amongſt a number of quick wits in youth, fewe be found in the ende eyther very fortunate for them ſelues, or very profitable to ſerue the common wealth, but decay & vaniſh, men knowe not which way: except a very fewe, to whome peraduenture bloud and happy parentage may perchance purchace a long ſtanding vpon the ſtage. The which felicitie, becauſe it commeth by others procuring, not by their owne deſeruing, and ſtand by other mens feete, and not by their owne, what outward brag ſo euer is borne by them, is in deed of it ſelfe, and in wiſe mens eyes, of no great eſtimation.

Some ſciences hurt mens wits and marre mens manners.

Some wits moderate enough by nature, be many times marde, by ouermuch ſtudie, and vſe of ſome ſciences, namely, Muſicke, Arithmeticke, and Geometrie. Theſe ſciences, as they ſharpen mens wits ouer much, ſo they chaunge mens manners ouer lore, if they be not moderately mingled, and wiſely applyed to ſome good vſe of life. Marke all Mathematicall heads, which be onely and wholy bent to thoſe ſciences, how ſolitary they be themſelues, how vnfit to liue with others, and how vnapt to ſerue in the world. This is not onely knowne now by common experience, but vttered long before

Mathematicall heads.

Galene. *Plato.* by wiſe mens iudgement and ſentence. Galene ſayth: Much Muſicke marreth mens maners: and Plato hath a notable place of the ſame thing in his bookes, *de Rep.* well marked alſo, and excellently tranſlated by Tullie himſelfe. Of thys matter I wrote once more at large xx. yeres ago, in my booke of Shooting: now I thought but to touch it, to proue that ouermuch quicknes of wit, either geuen by nature, or sharpned by ſtudie, doth not commonly bring forth, either greateſt learning, beſt manners, or happieſt life in the end.

Hard wits in learning

Contrarywiſe, a wit in youth, that is not ouer dull, heauye, knottie, and lumpiſh: but hard, rough, and though ſomewhat ſtaffiſhe, as Tullie wiſheth, *otium quietum, non languidum:* and *negotium cum labore, non cum periculo*, ſuch a wit (I ſay) if it be at the firſt well handled by the mother, and rightly ſmoothed and wrought as it ſhould, not ouerthwartly, and againſt the wood, by the ſcholemaſter, both for learning, and whole courſe of liuing, proueth alwayes the beſt. In wood and ſtone, not the ſofteſt, but hardeſt, be alwayes apteſt for portraiture, both fayreſt for pleaſure, and moſt dureable for profite. Hard wits be hard to receaue, but ſure to keepe: painefull without weerineſſe, heedefull without wauering, conſtant without newfangleneſſe: bearing heauie things, though not lightly, yet willingly: entring hard things, though not eaſely, yet deepely, and ſo come to that perfectnes of learning in the ende, that quicke wits ſeeme in hope, but do not in deede, or elſe very ſeldome, euer attaine vnto. Also, for manners and life hard wits commonly are hardly caryed, either to deſire euery newe thing, or elſe to maruell at euery ſtrange thing: and therefore they be carefull and diligent in their owne matters, not curious and buſie in other mens affayres: and ſo they become wiſe them ſelues, and alſo are counted honeſt by others. They be graue, ſtedfaſt, ſilent of tongue, ſecret of hart. Not haſty in making, but conſtant in keeping any promiſe. Not raſh in vttering, but wary in conſidering euery matter: and thereby, not quicke in ſpeaking, but deepe of iudgement, whether they wright, or geue counſell in all waightie affayres. And theſe be the men that become in the end both moſt vnhappie for

Hard wits in maners and life.

ple for themselues, and alwaies best esteemed abroad in the world.

I haue bene longer in describing the nature, the good or ill successe of the quicke and hard wit, then perchance some will thinke this place and matter doth require. But my purpose was hereby, plainly to vtter, what iniurie is offered to all learning, and to the common wealth also: first, by the fond father in choosing, but chiefly by the lewd schoolemaster in beating and driuing away the best natures from learning. A childe that is still, silent, constant, and somewhat hard of wit, is either neuer chosen by the father to be made a scholler, or else, when he commeth to the schoole, he is smally regarded, little looked vnto, he lacketh teaching, he lacketh couraging, he lacketh all things, onely he neuer lacketh beating, nor any word that may moue him to hate learning, nor did any deede that may driue him from learning, to any other kinde of liuing. And when this sad natured, and hard witted childe, is bette from his booke, and becommeth after eyther student of the common lawe, or page in the Court, or seruingman, or bound prentice to a marchant, or to some handicraft, he proueth in the ende, wiser, happyer, and many times honester too, then many of these quicke wits do, by their learning. Learning is both hindred, and iniuryed too, by the ill choyce of them that send yong schollers to the Vniuersities, of whome must needes come all our Diuines, Lawyers, and Physitions. These yong schollers be chosen commonlie, as yong apples be chosen by children, in a faire garden about S. Iames tide: a childe will chuse a sweeting, because it is presently faire and pleasant, and refuse a Runnet, because it is then greene, hard, and sowre, when the one, if it be eaten, doth breede both wormes and ill humors: the other if it stand his time, be ordered and kept as it should, is wholesome of it selfe, and helpeth to the good disgestion of other meates. Sweetings wil receiue wormes, rot & dye on the tree, & neuer or seldome come to the gathering for good & lasting store. For very griefe of hart I will not apply the similitude: but hereby is plaine seene, how learning is robbed of her best wits, first, by the great beating, & after by the ill chosing of

The best wits driuen from learning, to other liuing.

Hard wits proue best in euery kinde of life.

The ill choyce of wittes for learning.

ſchollers, to goe to the Vniuerſities. Wherof commeth partlye that lewde and ſpightfull prouerbe, ſounding to the great hurt of learning, and ſhame of learned men, that, the greateſt Clerkes be not the wiſeſt men.

And though I in all this diſcourſe, ſeeme plainly to preferre hard and rough wits, before quicke and light wits, both for learning and maners, yet am I not ignorant that ſome quicknes of wit, is a ſingular gift of God, and ſo moſt rare among men, and namely ſuch a wit, as is quicke without lightnes, ſharpe without brittlenes, deſirous of good things without newfanglenes, diligent in painful things without werineſſe, and conſtant in good will to doo all things well, as I know was in Syr Iohn Cheeke, and is in ſome that yet liue, in whome all theſe fayre qualities of wit are fully met together.

Plato, in Critone.

But it is notable and true that Socrates ſayth in Plato, to his freend Crito. That that number of men is feweſt, which farre exceede either in good or ill, in wiſedome or folly, but the meane betwixt both, be the greateſt number: which he proueth true in diuerſe other things: as in Greyhoundes, emonges which fewe are found, exceeding great, or exceeding little, exceeding ſwift, or exceeding ſlowe: And therefore, I ſpeaking of quicke and hard wits, I meant the common number of quicke and hard wits, amongſt the which, for the moſt part the hard wit proueth many times the better learned, wiſer, and honeſter man: and therefore do I the more lament, that ſuch wits commonly be either kept from learning by fond fathers, or beate from learning by lewde ſchoolemaiſters.

Very good or very ill men, bee feweſt in number.

And ſpeaking thus much of the wits of children for learning, the opportunitie of the place, and goodnes of the matter, might require to haue heere declared the moſt ſpeciall notes of a good wit for learning in a childe, after the maner and cuſtome of a good horſeman, who is ſkilfull to knowe, and able to tell others, how by certaine ſure ſignes a man may chuſe a Colte, that is like to prooue an other day excellent for the ſaddle. And it is pittie, that commonly more care is had, yea, and that amongſt very wiſe men, to finde out rather a cunning man for their horſe, then a cunning man for their children. They ſay

Horſemen be wiſer in knowledge of a good Colte, then ſcholemaiſters be, in knowledge of a good witte.

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nay in wordes, but they do so in deede. For to the one, they will gladly geue a stipend of 200. Crownes by the yeere, and loth to offer to the other 200. shillings. God that sitteth in heauen, laugheth their choyce to scorne, and rewardeth their liberalitie as it should: for he suffereth them to haue tame and well ordered horses, but wilde and vnfortunate children: and therefore in the end they finde more pleasure in their horse, then comfort in their children.

A good rider better rewarded then a good Schoolemaister.

Horse well broken, children ill taught.

But concerning the true notes of the best wits, for learning in a childe, I will report, not mine owne opinion, but the very iudgement of him, that was counted the best teacher and wisest man that learning maketh mention of, and that is Socrates in Plato, who expresseth orderly these seuen plaine notes, to choose a good wit in a childe for learning.

Plato in 7. de Rep.

1. Εὐφυὴς.
2. Μνήμων.
3. Φιλομαθὴς.
4. Φιλόπονος.
5. Φιλόλογος.
6. Ζητητικός.
7. Φιλόπαις.

True notes of a good wit.

And because I write English, and to Englishmen, I will plainly declare in English, both what these words of Plato meane, and how aptly they be linked, and how orderly they follow one an other.

1. Εὐφυὴς.

Is he, that is apt by goodnes of wit, and appliable by readines of will, to learning, hauing all other qualities of the minde and partes of the body, that must an other day serue learning, not troubled, mangled, and halfed, but sound, whole, full, and able to do their office: as, a tongue not stammering, or ouer hardly drawing foorth words, but plaine, and readie to deliuer the meaning of the minde: a voice, not soft, weake, piping, womannish, but audible, strong, and manlike: a countenance, not weerish, and crabbed, but kayre and comely: a personage, not wretched and deformed, but tall and goodly: for surely, a comely coun-

Wit.

Will.

The tongue.

The voyce.

Face.

Stature.

ly countenance, with a goodly ſtature, geueth credite to learning, and authoritie to the perſon: otherwiſe commonly, eyther open contempt, or priuie diſfauour doth hurt, or hinder both perſon and learning. And, euen as a fayre ſtone requireth to be ſet in the fineſt gold, with the beſt workemanſhip, or elſe it leeſeth much of the grace and price, euen ſo, excellencie in learning, and namely Diuinitie, ioyned with a comely perſonage, is a maruelous Iewell in the world. And how can a comely body be better employed, then to ſerue the fayreſt exercise of Gods greateſt gift, and that is learning. But commonly, the fayreſt bodyes are beſtowed on the fouleſt purpoſes. I would it were not ſo: and with examples herein I will not medle: yet I wiſh, that thoſe ſhould both mind it, & medle with it, which haue moſt occaſion to looke to it, as good and wiſe fathers ſhould do, and greateſt authoritie to amend it, as good and wiſe magiſtrates ought to do: And yet I wil not let openly to lament the vnfortunate caſe of learning herein.

Learning ioined with a comely perſonage.

For, if a father haue foure ſonnes, three fayre and well formed both of minde and body, the fourth, wretched, lame, and deformed, his choice ſhal be, to put the worſt to learning, as one good enough to become a ſcholler. I haue ſpent the moſt part of my life in the Vniuerſitie, and therefore I can beare good witneſſe, that many fathers commonly doo thus: whereof I haue heard many wiſe, learned, and as good men as euer I knewe, make great and oft complaint: a good horſeman will chooſe no ſuch colt, neither for his owne, nor yet for his maiſters ſaddle. And thus much of the firſt note.

Deformed creatures commonly ſet to learning.

2 Μνήμων.

Good of memorie: a ſpeciall part of the firſt note ἐυφυΐας, and a meere benefite of nature: yet it is ſo neceſſary for learning: as Plato maketh it a ſeparate and perfect note of it ſelfe, and that ſo principall a note, as without it, all other giftes of nature do ſmall ſeruice to learning. Afranius, that old Latin Poet, maketh memory the mother of learning and wiſedome, ſaying thus: *Vſus me genuit, Mater peperit memoria*, and though it be the meere gift of nature, yet is memorie wel preſerued by vſe,

Memory.

Aul. Gell.

tise, and much increased by order, as our scholler must learne an other day in the Vniuersitie: but in a child, a good memorie is well knowen by three properties: that is, if it be quicke in receiuing, sure in keeping, and redy in deliuering forth againe.

Three sure signes of a good memory.

3. Φιλομαθὴς.

Giuen to loue learning: for though a child haue all the gifts of nature at wishe, and perfection of memorie at will, yet if he haue not a speciall loue to learning, he shall neuer attayne to much learning. And therefore Isocrates, one of the noblest schoolemaisters that is in memorie of learning, who taught Kings and Princes, as Halicarnassæus writeth, and out of whose schoole, as Tullie sayth, came forth moe noble Captaynes, moe wise Counsellors, than dyd out of Epeius horse at *Troie*. This Isocrates, I say, did cause to be written at the entry of his schoole in golden letters, this golden sentence, ἐαν τε φιλομαθὴς, ἐσῃ πολυμαθὴς, which excellently sayd in Greeke, is thus rudely in English, If thou louest learning, thou shalt attayne to much learning.

4. Φιλόπονος.

Is hee, that hath a lust to labor, and a will to take paines. For if a child haue all the benefites of nature, with perfection of memory, loue, like, and praise learning neuer so much, yet if he be not of himselfe paynfull, he shall neuer attayne vnto it. And yet where loue is present, labour is seldome absent, and namely in study of learning, & matters of the minde: and therefore did Isocrates rightly iudge, that if his Scholler were φιλομαθὴς, he cared for no more. Aristotle varying frõ Isocrates in priuate affaires of life, but agreeing with Isocrates in common iudgement of learning, for loue and labor in learning, is of the same opinion, vttered in these words, in his Rethorike *ad Theodecten*, Liberti: kindleth loue: Loue refuseth no labor: and labor obtaineth whatsoeuer it seeketh. And yet neuertheless, Goodnes of nature may do little good: Perfection of memorie may serue to small vse: All loue may be employed in vaine: Any labor may be soone graualed, if a mã trust always to his

2. *Rhet. ad Theod.*

his owne ſingular wit, and will not be glad ſometime to heare, take aduiſe, and learne of an other: And therefore doth Socrates very notably adde the fifth note.

5. Φιλήκοον.

Hee, that is glad to heare and learne of an other. For otherwiſe, he ſhall ſticke with great trouble, where he might goe eaſely forward: and alſo catch hardly a very little by his owne toyle, when he might gather quickly a good deale, by an other mans teaching. But now there be ſome, that haue great loue to learning, good luſt to labour, be willing to learne of others: yet, either of a fond ſhamefaſtnes, or elſe of a proud folly, they dare not, or will not goe to learne of an other: And therefore doth Socrates wiſely adde the ſixth note of a good wit in a childe for learning, and that is.

6. Ζητητικόν.

Hee, that is naturally bolde to aſke any queſtion, deſirous to ſearch out any doubt, not aſhamed to learne of the meaneſt, not afraide to goe to the greateſt, vntill hee bee perfectly taught, and fully ſatiſfied. The ſeuenth and laſt poynt is.

7. Φιλέπαινον.

Hee, that loueth to be praiſed for well doing, at his father or maiſters hand. A childe of this nature, will earneſtly loue learning, gladly labour for learning, willingly learne of other, boldly aſke any doubt. And thus, by Socrates iudgement, a good father, and a wiſe ſchoolemaiſter, ſhould chooſe a child to make a ſcholler of, that hath by nature, the foreſayd perfect qualities, and comely furniture, both of minde and body: hath memorie, quicke to receaue, ſure to keepe, and ready to deliuer: hath loue to learning: hath luſt to labor: hath deſire to learne of others: hath boldnes to aſke any queſtion: hath mind wholy bent to winne prayſe by well doing.

The two firſt pointes be ſpeciall benefites of nature: which neuertheleſſe, be well preſerued, and much encreaſed by good order.

nder. But as for the fiue laſt, loue, labor, gladnes to learne of others, boldnes to aſke doubts, and will to winne prayſe, be wonne and maintained by the onely wiſedome and diſcretion of the ſcholemaſter. Which fiue points, whether a ſcholemaſter ſhall worke ſooner in a child by fearefull beating, or curteous handling, you that be wiſe, iudge.

Yet ſome men, wiſe in deede, but in this matter, more by ſeueritie of nature, then any wiſedome at all, do laugh at vs, when we thus wiſh and reaſon, that yong children ſhould rather be allured to learning by gentlenes and loue, then compelled to learning, by beating and feare: They ſay, our reaſons ſerue onely to breede forth talke, and paſſe away time, but we neuer ſaw good ſchoolemaſter do ſo, nor neuer red of wiſe man that thought ſo.

Yes forſooth: as wiſe as they be, eyther in other mens opinion, or in their owne conceite. I will bring the contrarye iudgement of him, who, they them ſelues ſhall confeſſe, was as wiſe as they are, or elſe they may be iuſtly thought to haue ſmall witte at all: and that is Socrates, whoſe iudgement in Plato is playnely thys in theſe woordes: which, becauſe they bee very notable, I will recite them in his owne toong: *Plat. in 7. de Rep.*

οὐδὲν μάθημα μετὰ δουλείας χρὴ μανθάνειν: αἱ μὲν γὰρ τοῦ σώματος πόνοι βίᾳ πονούμενοι χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται: ψυχὴ γὰρ βίαιον οὐδὲν ἐμμένει μάθημα:

in Engliſh thus: No learning ought to be learned with bondage: For, bodily labors, wrought by compulſion, hurt not the body: but any learning learned by compulſion, tarieth not long in the minde: And why? For what ſoeuer the minde doth learne vnwillingly with feare, the ſame it doth quickly forget without care. And leaſt proud wits, that loue not to be contraryed, but haue luſt to wrangle or trifle away troth, will ſay, that Socrates meaneth not this of childrens teaching, but of ſome other higher learning, heare what Socrates in the ſame place doth more plainely ſay: μὴ τοίνυν βίᾳ: ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφε: that is to ſay, and therefore, my deare frend, bring not vp your children in learning by compulſion and feare, but by playing and pleaſure. And you that do reade Plato as ye ſhould, do well perceaue, that theſe be no Queſtions aſked by Socrates, as doubts, but they be Sentences, *The right reading of Plato.*

firſt affirmed by Socrates, as meere trothes, and after geuen forth by Socrates, as right Rules, moſt neceſſary to be marked, and fitte to be followed of all them that would haue children taught as they ſhould. And in this counſell, iudgement, and authoritie of Socrates I will repoſe my ſelfe, vntil I meete with a man of the contrary minde, whome I may iuſtly take to be wiſer, then I thinke Socrates was. Fond ſchoolemaſters, neither can vnderſtand, nor will follow this good counſell of Socrates, but wiſe riders, in their office, can and will do both: which is the onely cauſe, that commonly the yong Gentlemen of England, goe ſo vnwillingly to ſchoole, and run ſo faſt to the ſtable. For in very deede, fond ſcholemaſters by feare, do beate into them the hatred of learning: and wiſe riders, by gentle allurements, do breede vp in them the loue of riding. They finde feare and bondage in ſchooles: they feele libertie and freedome in ſtables: which cauſeth them, vtterly to abhorre the one, & moſt gladly to haunt the other. And I do not wright this, that in exhorting to the one, I would diſſwade young Gentlemen from the other: Yea I am ſory with all my hart, that they be geuen no more to riding, then they be. For, of all outward qualities, to ride fayre, is moſt comely for himſelfe, moſt neceſſary for his countrey, and the greater he is in bloud, the greater is his prayſe, the more he doth exceede all other therein. It was one of the three excellent prayſes amongſt the noble gentlemen the old Perſians. Alwayes to ſay troth, to ride faire, and ſhoote well: and ſo it was engrauen vpon Darius Tombe, as Strabo beareth witneſſe.

Yong gentlemen, bee beſeiger taught to ride, by cõmon Riders, then to learne by common Schoolemaſters.

Riding.

Strabo. 15.

Darius the King, lyeth buryed heere,
Who in riding and ſhooting had neuer peere.

But to our purpoſe: Yong men, by any meanes, leeſing the loue of learning, when by time they come to their owne rule, they cary commonly from the ſchoole with them, a perpetuall hatred of their maſter, and a continuall contempt of learning. Often gentlemen be aſked, why they forget ſo ſoone in Court, that which they were learning ſo long in ſchoole, eight of them or let me be blamed, will lay the fault on their ill handling by their ſchoolemaſters.

Cuſpinian doth report, that that noble Emperor Maximilian, would lament very oft his miſfortune herein.

Yet ſome will ſay, that children of nature, loue paſtime, and miſlike learning: becauſe in their kinde, the one is eaſie and pleaſant, the other hard and weeriſome: which is an opinion not ſo true as ſome men weene: For, the matter lyeth not ſo much in the diſpoſition of them that be yong, as in the order and maner of bringing vp, by them that be olde, nor yet in the difference of learning and paſtime. For, beate a childe, if he daunce not well, and cheriſh him, though he learne not well, ye ſhall haue him vnwilling to goe to daunce, and glad to goe to his booke. Knocke him alwayes, when he mayeth his ſhafte ill, and fauour him againe, though he fault at his booke, ye ſhall haue him very loth to be in the field, and very willing to be in the ſchoole. Yea, I ſay more, and not of my ſelfe, but by the iudgement of thoſe, from whome fewe wiſe men will gladly diſſent, that if euer the nature of man be geuen at any time, more than other, to receaue goodnes, it is, in innocency of yong yeares, before that experience of euill, haue taken roote in him. For, the pure cleane wit of a ſweete yong babe, is like the neweſt ware, moſt able to receaue the beſt and fayreſt printing: and like a new bright ſiluer diſhe neuer occupied, to receaue and keepe cleane any good thing that is put into it.

Paſtime. Learning.

And thus, wil in children, wiſely wrought withall, may eaſily be wonne to be very well willing to learne. And wit in children, by nature, namely memorie, the onely key and keeper of all learning, is readieſt to receaue, & ſureſt to keepe any maner of thing, that is learned in youth: This leawde and learned, by cõmon experiẽce, know to be moſt true. For we remember nothing ſo well whẽ we be old, as thoſe things which we learned when we were yong: And this is not ſtrange, but cõmon in all natures workes. Every man ſeeth as I ſaid before, new ware is beſt for printing: new clay fitteſt for working: new ſhorne wooll apteſt for loone & ſureſt dying: new freſh fleſh for good & eateable ſalting. And this ſimilitude is not rude, nor borrowed of my Larderhouſe, but out of his Schoolehouſe, of whom,

Will
Wit
Memorie
} in Children.

Yong yeres apteſt for learning.

the wiſeſt of England neede not be aſhamed to learne. Yong Grafters grow not onely ſooneſt, but alſo fayreſt, and bring alwayes forth the beſt and ſweeteſt fruite: yong Whelpes learne eaſily to carye: yong Popingeis learne quickly to ſpeake: And ſo, to be ſhort, if in all other things, though they lacke reaſon, ſenſe, and life, the ſimilitude of youth is fitteſt to all goodneſſe, ſurely nature in mankinde, is moſt beneficiall and effectuall in this behalfe.

Therefore, if to the goodneſſe of nature, be ioyned the wiſedome of the teacher, in leading yong wittes into a right and plaine way of learning, ſurely children, kept vp in Gods feare, and gouerned by his grace, may moſt eaſily be brought well to ſerue God and their countrey, both by vertue and wiſedome.

But if will and witte, by farther age, be once allured from innocencie, delited in vaine ſightes, filled with foule talke, crooked with wilfulneſſe, hardned with ſtubburneſſe, and let looſe to diſobedience, ſurely it is hard with gentleneſſe, but vnpoſſible with ſeuere crueltie, to call them backe to good frame againe. For, where the one, perchance may bend it, the other ſhall ſurely breake it, and ſo inſtead of ſome hope, leaue an aſſured deſperation, and ſhameleſſe contempt of all goodneſſe, the fartheſt poynt in all miſchiefe, as Xenophon doth moſt truely and moſt wittely marke.

Xen. 1. Cyri Ped.

Therefore, to loue or to hate, to like or contemne, to ply this way or that way, to good or to bad, yee ſhall haue as yee vſe a child in his youth.

And one example, whether loue or feare doth worke more in a childe, for vertue and learning, I will gladly report: which may be heard with ſome pleaſure, and followed with more profite. Before I went into Germanie, I came to Brodegate in Leiceſterſhire, to take my leaue of that noble Lady IANE GREY, to whome, I was exceeding much beholding. Her parents, the Duke and the Dutcheſſe, with all the houſhold, Gentlemen and Gentlewomen, were hunting in the Parke: I found her in her chamber, reading Phædon Platonis in Greeke, and that with as much delite, as ſome Gentleman would reade a merry tale in Bocace. After ſalutation, and

Lady Iane Grey.

due tie done, with some other talke, I asked her why she would leese such pastime in the Parke: Smiling she answered me: I wisse, all their sport in the Parke, is but a shadow to that pleasure that I finde in Plato: Alas good folke, they neuer felt what true pleasure meant. And how came you Madame, quoth I, to this deepe knowledge of pleasure, and what did cheefly allure you vnto it, seeing not many women, but very fewe men haue attayned therevnto. I will tell you, quoth she, and tell you a troth, which perchance ye will maruel at. One of the greatest benefites that euer God gaue me, is, that he sent me so sharpe and seuere parents, and so gentle a schoolemaster. For when I am in presence either of father or mother, whether I speake, keepe silence, sit, stand, or go, eate, drinke, be merry, or sad, be swoing, playing, dauncing, or doing any thing else, I must do it as it were, in such weight, measure, and number, euen so perfectly, as God made the world, or else I am so sharply taunted, so cruelly threatned, yea presently sometimes, with pinches, nippes, and bobbes, and other waies, which I will not name, for the honor I beare them, so without measure misordered, that I thinke my selfe in hell, till tyme come, that I must goe to M. Elmer, who teacheth me so gently, so pleasantly, with such faire allurements to learning, that I thinke all the time nothing, whiles I am with him. And when I am called from him, I fall on weeping, because, what soeuer I do else, but learning, is full of greefe, trouble, feare, and whole misliking vnto mee: And thus my booke, hath been so much my pleasure, and bringeth dayly to mee more pleasure and more, that in respect of it, all other pleasures, in very deede, be but trifles and troubles vnto mee. I remember this talke gladly, both because it is so worthy of memorie, and because also it was the last talke that euer I had, and the last time, that euer I sawe that noble and worthy Lady.

I could be ouer long, both in shewing iust causes, and in reciting true examples, why learning should be taught, rather by loue then feare. He that would see a perfect discourse of it, let him reade that learned treatise, which my frend Ioan. Sturmius wrote *De institutione Principis*, to the Duke of Cleues. *Sturmius de Instit. Princ.*

Qui parcit virgæ, odit filium.

The godly counsels of Salomon and Iesus the sonne of Sirach, for sharpe keeping in, and bridling of youth, are ment rather for fatherly correction, then maisterly beating, rather for maners, then for learning: for other places, then for Schooles. For God forbid, but all euill touches, wantonnes, lying, picking, sloth, will, stubburnesse, and disobedience, should be with sharpe chastisement, dayly cut away.

This discipline was well knowen, and diligently vsed among the Grecians and olde Romanes, as doth appeare in Aristophanes, Isocrates, and Plato, and also in the Comedies of Plautus: where we see that children were vnder the rule of three persons: *Præceptore, Pædagogo, Parente*: the Schoolemaster taught him learning with all gentlenes: the Gouernor corrected his maners with much sharpnes: the Father helde the sterne of his whole obedience: and so, he that vsed to teach, did not commonly vse to beate, but remitted that ouer to an other mans charge. But what shall we say, when now in our dayes, the Schoolemaster is vsed, both for *Præceptor* in learning, and *Pædagogus* in maners. Surely, I would he should not confound their offices, but discretly vse the duetie of both, so that neither ill touches should be left vnpunished, nay gentlenes in teaching any wise omitted. And he shall well doe both, if wisely he do appoynt diuersitie of time, and separate place for either purpose: vsing alwaies such discreet moderation, as the Schoolehouse should be counted a sanctuarie against feare: and very well learning, a common pardon for ill doing, if the fault of it selfe be not ouer hainous.

1. Schoolemaister.
2. Gouernour.
3. Father.

The Schoolehouse.

And thus the children, kept vp in Gods feare, and preserued by his grace, finding paine in all ill doing, and pleasure in well studying, should easely be brought to honesty of life, and perfectnes of learning, the onely marke that good and wise fathers do wish and labour that their children should most iustly and carefully shoote at.

Youth of England brought vp with too much libertie.

There is an other discommoditie, besides crueltie in schoolemaisters, in beating away the loue of learning from children, which hindreth learning and vertue, and good bringing vp of youth, and namely yong gentlemen, very much in England.

This

This fault is cleane contrary to the first. I wished before, to haue loue of learning bred vp in children: I wish as much now, to haue yong men brought vp in good order of liuing, and in some more seuere discipline, then commonly they be. We haue lacke in England of such good order, as the old noble Persians so carefully vsed: whose children, to the age of xxi. yeares, were brought vp in learning, and exercises of labour, and that in such place, where they should neither see that was vncomely, nor heare that was vnhoneſt. Yea, a yong gentleman was neuer free, to goe where he would, and doo what he list himselfe: but vnder the keepe, and by the counsell of some graue gouernour, vntill he was either maryed, or called to beare some office in the common wealth. Xen. 7. Cyri Ped.

And see the great obedience that was vsed in old time to fathers & gouernors. No sonne, were he neuer so olde of yeares, neuer so great of birth, though he were a Kings sonne, might marry, but by his fathers and mothers consent. Cyrus the great, after he had conquered Babilon, and subdued rich King Cræsus with whole Asia minor, comming triumphantly home, his Vncle Cyaxeris offered him his daughter to wife: Cyrus thanked his Vncle, and prayſed the maide, but for mariage he answered him with these wise and sweete words, as they be vttered by Xenophon: ὦ κυξάρη, τὴ τὴ γήμε ἀπαινῶ, ἡ τὴν παῖδα, ἡ δῶρα καλὰ μοι δέ ἐσι. συμ τῦτο παῖδε γνώμη ἡ τῆς μῆτρὸς ταῦτα ποιήσω. &c. that is to say: Vncle Cyaxeris, I commend the flocke, I like the maide, and I allowe well the dowrie: but (saith he) by the counsell and consent of my father and mother, I will determine farther of these matters. Xen. 8. Cyri Ped.

Strong Samson also in Scripture, sawe a maid that liked him, but he spake not to her, but went home to his father and his mother, and desired both father & mother to make the mariage for him. Doth this modeſty, doth this obediēce, that was in great King Cyrus, & strong Samson, remaine in our yong men at this day? no surely: For we liue not longer after thē by time, then we liue farre different from them by good order. Our time is so farre from that old discipline and obediēce, as now, not onely yong gentlemen, but euen very girles dare

without

without all feare, though not without open ſhame, where they liſt, and how they liſt, marry them ſelues in ſpight of father, mother, God, good order, and all. The cauſe of this euill is, that youth is leaſt looked vnto, when they ſtand in moſt neede of good keepe and regard. It auayleth not, to ſee them well taught in yong yeares, and after when they come to luſt and youthfull dayes, to geue them licence to liue as they luſt themſelues. For, if ye ſuffer the eye of a yong Gentleman, once to be entangled with vaine ſightes, and the eare to be corrupted with fond or filthy talke, the minde ſhall quickly fall ſicke, and ſoone vomet and caſt vp, all the wholeſome doctrine that hee receaued in childhood, though he were neuer ſo well brought vp before. And being once inglutted with vanitie, he wyll ſtraight way loathe all learning, and all good counſell to the ſame. And the Parents, for all their great coſt and charge, reape onely in the end, the fruite of greefe and care.

Great mēs ſonnes worſt brought vp.

This euill, is not common to poore men, as God will haue it, but proper to rich and great mens children, as they deſerue it. In deede from ſeuen, to ſeuenteene, yong Gentlemen commonly be carefully enough brought vp: But from ſeuenteene to ſeuen and twenty (the moſt dangerous tyme of all mans life, and moſt ſlippery to ſtay well in) they haue commonly the reigne of all licence in their owne hand, and ſpecially ſuch as do liue in the Court. And that which is moſt to be marueiled at, commonly, the wiſeſt and alſo beſt men, be found the fondeſt fathers in this behalfe. And if ſome good father will ſeeke ſome remedie herein, yet the mother (if the houſe hold of our Lady) had rather, yea and will haue her ſonne cunning and bold, in making him to liue trimly when he is yong, then by learning and trauell, to be able to ſerue his Prince & his countrey, both wiſely in peace, and ſtoutly in warre when he is old.

Wiſe mē fond fathers.

Meane mens ſons come to great authorities.

The fault is in your ſelues, ye noble mens ſonnes, and therefore ye deſerue the greater blame, that commonly, the meaner mens children, come to be the wiſeſt Counſellors, and greateſt doers, in the waighty affaires of this Realme. And why? for God will haue it ſo of his prouidence: becauſe you will haue it no otherwiſe by your negligence.

And

And God is a good God, and wiſeſt in all his doings, that will place vertue, and diſplace vice, in thoſe kingdomes where he doth gouerne. For he knoweth that Nobilitie, without vertue and wiſedome, is bloud in deede, but bloud truely, without bones and ſinewes: and ſo of it ſelfe, without the other, very weake to beare the burthen of waighty affayres. Nobilitie without wiſedome.

The greateſt Ship in deede commonly carryeth the greateſt burthen, but yet alwaies with the greateſt ieoperdye, not onely for the perſons and goods committed vnto it, but euen for the Ship it ſelfe, except it be gouerned with the greater wiſedome.

Nobilitie with wiſedome.

But Nobilitie gouerned by learning and wiſedome, is in deede, moſt like a faire Ship, hauing tyde and winde at will, vnder the rule of a ſkilfull maſter: when contrariwiſe, a Ship, carued, yea with the hieſt tide and greateſt winde, lacking a ſkilfull maſter, moſt commonly, doth either ſincke it ſelfe vpō ſands, or breake it ſelfe vpon rocks. And euen ſo, how many haue been, either drowned in vaine pleaſure, or ouerwhelmed by ſtout wilfulneſſe, the hiſtories of England be able to affoord ouermany examples vnto vs. Therefore, ye great and noble mens children, if ye will haue rightfully that praiſe, and enioye ſurely that place, which your fathers haue, and elders had, and left vnto you, ye muſt keepe it, as they gat it, and that is, by the onely way, of vertue, wiſedome, and worthineſſe.

Nobilitie with { wiſedome. / out wiſedome.

Vaine pleaſure, and ſtout wilfulnes, two greateſt enemies to Nobilitie.

For wiſedome, and vertue, there be many faire examples in this Court, for yong gentlemen to follow. But they be like faire markes in the field, out of a mans reach, too farre off, to ſhoote at well. The beſt and worthieſt men, in deede, be ſometimes ſeene, but ſeldome talked withall: A yong gentleman, may ſometime kneele to their perſon, but ſmally vſe their company, for their better inſtruction.

But yong gentlemen are faine commonly to doe in the Court, as yong Archers doe in the field: that is, take ſuch markes, as be nie them, although they be neuer ſo foule to ſhoote at: I meane, they be driuen to keepe company with

Ill company marreth youth

the worſt: and what force ill company hath, to corrupt good wits, the wiſeſt men knowe beſt.

The Court iudgeth worſt of the beſt natures in youth.

And not ill company onely, but the ill opinion alſo of the moſt part, doth much harme, and namely of thoſe, which ſhould be wiſe in the true diſcerning of the good diſpoſition of nature, of comelineſſe in Courtly maners, and all right doings of men.

But errour and phantaſie, doe commonly occuppie the place of truth and iudgement. For, if a yong gentleman, be demeure and ſtill of nature, they ſay, he is ſimple, and lacketh witte: if he be baſhfull, and will ſoone bluſh, they call him a babiſhe and ill brought vp thing, when Xenophon doth preciſely note in Cyrus, that his baſhfulneſſe in youth, was the very true ſigne of his vertue and ſtoutneſſe after: If he be innocent and ignorant of ill, they ſay, he is rude, and hath no grace, ſo vngratiouſly doe ſome graceleſſe men miſuſe the faire and godly worde GRACE.

Xen. a Cyri Pad.

The Grace in Court.

But if ye would knowe, what grace they meane, goe, and looke, and learne amongeſt them, and ye ſhall ſee that it is, Firſt, to bluſh at nothing. And bluſhing in youth, ſayth Ariſtotle, is nothing elſe, but feare to doe ill: which feare being once luſtely fraide away from youth, then foloweth, to dare do any miſchefe, to contemne ſtoutly any goodneſſe, to be buſie in euery matter, to be ſkilfull in euery thing, to acknowledge no ignorance at all. To do thus in Court, is counted of ſome, the chiefe and greateſt grace at all: and tearmed by the name of a vertue, called Corage & Boldneſſe, when Craſſus in Cicero teacheth the cleane contrary, and that moſt wittely, ſaying thus: *Audere, cum bonis etiam rebus coniunctum, per ſe ipſum eſt magnopere fugiendum.* Which is to ſay, to be bolde, yea in a good matter, is for it ſelfe, greatly to be eſchewed.

Grace of Court.

Cyr. 3. de Or.

Boldnes yea in a good matter, not to be prayſed.

Moreouer, where the ſwing goeth, there to follow, fawne, flatter, laugh, and lie luſtely at other mens liking. To face, ſtand formeſt, ſhoue backe: and to the meaner man, or vnknowen in the Court, to ſeeme ſomewhat ſolemne, coye, big, and dangerous of looke, talke, and anſwere: To thinke well of him ſelfe, to be luſty in contemning of others, to haue ſome-

Moze grace of Court.

trim

trim grace in a priuie mocke. And in greater presence, to beare a braue looke: to be warlike, though he neuer looked enemie in the face in warre: yet some warlike signe must be vsed, either a slouingly busking, or an ouerstaring trounced head, as though out of euery heres toppe, should lodainly start out a good big oth, when neede requireth. Yet prayse be God, *England* hath at this time, many worthy Captaynes and good Souldiours, which be in deed, so honest of behauiour, so comely of conditions, so milde of maners, as they may be examples of good order, to a good sort of others, which neuer came in warre. But to returne where I left: In place also, to be able to raise talke, and make discourse of euery trifle: to haue a very good will, to heare him selfe speake: to be seene in Palmistrie, whereby to conuey to chaste eares, some fond and filthy talke.

Men of warre, best of conditions.

Palmistry.

And, if some Smithfield Ruffian take vp, some straunge going: some new mowing with the mouth: some wrenching with the shoulder: some braue prouerbe: some fresh new othe, that is not stale, but will run round in the mouth: some newe disguised garment, or desperate hat, fonde in fashion, or gaudishe in colour, whatsoeuer it coste, how small soeuer his liuing be, by what shift soeuer it be gotten, gotten must it be, and vsed with the first, or else the grace of it, is stale and gone: some part of this graceles grace, was described by me, in a little rude verse long agoe.

To laugh, to lye, to flatter, to face:
Fower wayes in Court to win men grace,
If thou be thrall to none of these,
Away good Peck goos, hence Iohn Cheese:
Marke well my word, and marke their deede,
And thinke this verse part of thy Creede.

Would to God this talke were not true, and that some mens doings were not thus. I write not to hurt any, but to profite some: to accuse none, but to monish such, who, allured by ill counsell, and following ill example, contrary to their good bringing vp, and against their owne good nature, yeeld ouer much to these follies & faultes.

Ill { Counsell. Company

Seruing men.

I know many Seruing men, of good order, and well ſtayde: And againe, I heare ſay, there be ſome Seruing men doe but ill ſeruice to their yong maſters. Yea, reade Terence and Plautus aduiſedly ouer, and ye ſhall finde in theſe two wiſe writers, almoſt in euery Commodie, no vnthriftie yong man, that is not brought thereunto, by the ſubtle inticement of ſome lewde ſeruant. And euen now in our daies Getæ and Daui, Gnatos, and many bolde bawdy Phormios too, be preaſing in, to prattle on euery ſtage, to meddle in euery matter, when honeſt Parmenos ſhall not be heard, but beare ſmall ſwing with their maſters. Their company, their talke, their ouer great experience in miſcheefe, doth eaſely corrupt the beſt natures, and beſt brought vp wits.

Terencius Plautus.

Serui corruptelæ iuuentum.

Multi Getæ, pauci Parmenones.

Miſorders in the countrey.

But I maruell the leſſe, that theſe miſorders be amonges ſome in the Court, for commonly in the countrey alſo euery where, innocencie is gone: baſhfulneſſe is baniſhed: much preſumption in youth: ſmall authoritie in age: reuerence is neglected: dueties be confounded: and to be ſhort, diſobedience doth ouerflowe the bankes of good order, almoſt in euery place, almoſt in euery degree of man.

Meane men haue eyes to ſee, and cauſe to lament, and occaſion to complaine of theſe miſeries: but other haue authoritie to remedie them, and will doe ſo too, when God ſhall thinke time fitte. For, all theſe miſorders, be Gods iuſt plages, by his ſufferaunce, brought iuſtly vpon vs, for our ſinnes, which be infinite in number, and horrible in deede, but namely, for the great abominable ſinne of vnkindneſſe: but what vnkindneſſe? euen ſuch vnkindneſſe as was in the Iewes, in contemning Gods voyce, in ſhrincking from his word, in wiſhing backe againe for Ægypt, in committing aduoultrie and whoredome, not with the women, but with the doctrine of Babylon, did bring all the plages, deſtructions, and captiuities, that fell ſo oft and horrible vppon Iſraell.

Contempt of Gods true religion.

We haue cauſe alſo in England to beware of vnkindneſſe, who haue had, in ſo fewe yeares, the Candell of Gods worde, ſo oft lightned, ſo oft put out, and yet will venture by our vnthankefulneſſe in doctrine and ſinnefull life, to leeſe againe

Doctrina.

light,

light, candle, candlestick, and all.

God keepe in vs his feare, God graft in vs the true know- *Mores.*
ledge of his word, with a forward will to follow it, and so to bring foorth the sweete fruites of it, and then shall he preserue vs by his grace, from all maner of terrible dayes.

The remedy of this doth not stand onely in making good *Publicæ*
common lawes for the whole realme, but also (and per- *Leges.*
chaunce cheefly) in obseruing priuate discipline euery man *Domesticæ*
carefully in his owne house: and namely if speciall regard be *disciplina.*
had to youth: and that, not so much in teaching them what is *Cognitio*
good, as in keeping them from that that is ill. *boni.*

Therefore, if wise fathers, be not as well ware in weeding *Ignoratio*
from their children ill things, and ill company, as they were *mali.*
before, in grafting in them learning, and prouiding for them good Schoolemasters, what fruite they shall reape of all their cost and care, common experience doth tell.

Here is the place, in youth is the time, when some ignorance *Some ig-*
is as necessarie, as much knowledge, and not in matters of our *norance, as*
duetie towards God, as some wilfull wits willingly against *good as*
their owne knowledge, perniciously against their owne con- *knowledge.*
science, haue of late openly taught. In deede S. Chrysostome, *Chrysost.*
that noble and eloquent Doctor, in a sermon *Contra fatum,* *de Fato.*
and the curious searching of natiuities, doth wisely say, that ignorance therein, is better then knowledge: But to wring this sentence, to wrest thereby out of mens hands, the knowledge of Gods doctrine, is without all reason, against common sense, contrary to the iudgement also of them, which be the discreetest men, and best learned on their owne side. I knowe Iulianus Apostata did so, but I neuer heard or read, that any auncient Father of the Primitiue Church, either thought or wrote so. *Iulianus Apostata.*

But this ignorance in youth, which I spake on, or rather *Innocency*
this simplicitie, or most truely, this innocencie, is that, which *in youth.*
the noble Persians, as wise Xenophon doth testifie, were so carefull, to breede vp their youth in. But Christian fathers commonly do not so. And I will tell you a tale, as much to be misliked, as the Persians example is to be followed.

A childe ill brought vp

This laſt Somer, I was in a gentlemans houſe: where a young childe, ſomewhat paſt foure yeare olde, could in no wiſe frame his tonge, to ſay a little ſhort grace: and yet he could roundly rap out ſo many ougly othes, and thoſe of the neweſt faſhion: as ſome good man of foureſcore yeare old hath neuer heard named before: and that which was moſt deteſtable of all, his father and mother would laugh at it. I much doubt, what comfort an other day this childe ſhall bring vnto them. This childe vſing much the company of Seruingmen, and geuing good eare to their talke, did eaſely learne, which he ſhall hardly forget, all the dayes of his life hereafter: So likewiſe in the Court, if a yong gentleman will venture him ſelfe into the company of Ruffians, it is ouer great a ieoperdy, leaſt their faſhions, maners, thoughts, talke, and deedes, will very ſoone, be euer like. The confounding of companies, breedeth confuſion of good maners, both in the Court, and euery where elſe.

Ill Parents.

Ill Company.

And it may be a great wonder, but a greater ſhame to vs Chriſtian men, to vnderſtand what a Heathen writer, Iſocrates, doth leaue in memorie of writing, concerning the care, that the noble Citie of Athens had, to bring vp their youth in honeſt company, and vertuous diſcipline, whoſe talke in Greeke, is to this effect in Engliſh.

Iſocrates.

In Orat. Ariopag.

The Citie was not more carefull, to ſee their children well » taught, then to ſee their young men well gouerned: which » they brought to paſſe, not ſo much by common lawe, as by » priuate diſcipline. For they had more regard, that their youth, » by good order ſhould not offend, then how, by lawe, they » might be puniſhed: And if offence were committed, there was » neither way to hyde it, neither hope of pardon for it. Good na- » tures were not ſo much openly prayſed, as they were ſecretly » marked, and watchfully regarded, leſt they ſhould leeſe the » goodneſſe they had. Therefore in Schooles of ſinging and » dauncing, and other honeſt exerciſes, gouernours were ap- » poynted, more diligent to ouerſee their good maners, than » their maſters were, to teach them any learning. It was ſome » ſhame to a yong man, to be ſeene in the open market: and if »

for

for busines, he passed through it, he did it with a maruellous modestie, and bashfull fashion. To eate or drinke in a Tauerne, was not onely a shame, but also punishable in a young man. To contrarie, or to stand in termes with an olde man, was more heinous, than in some place, to rebuke and scolde with his owne father: with many other moe good orders, and fayre disciplines, which I referre to their reading, that haue lust to looke vpon the description of such a worthie common wealth.

And to knowe what worthie fruite did spring of such worthie seede, I will tell you the most maruell of all, and yet such a truth, as no man will denie it, except such as be ignorant in knowledge of the best stories. Good seede: worthye fruite.

Athens, by this discipline and good ordering of youth, did breede vp within the circuite of that one Citie, within the compasse of one hundred yeare, within the memorie of one mans life, so manie notable Captaines in warre, for worthinesse, wisedome, and learning, as be scarse machable, no not in the state of Rome, in the compasse of those seuen hundred yeares, when it florished most. Athens. Rome.

And because, I will not onelie say it, but also proone it, the names of them be these: Miltiades, Themistocles, Xantippus, Pericles, Cymon, Alcybiades, Thrasybulus, Conon, Iphicrates, Xenophon, Timotheus, Theopompus, Demetrius, and diuers other moe: of which euery one, may iustlie be spoken that worthy prayse, which was geuen to Scipio Africanus, who, Cicero doubteth, whether he were, more noble Capitaine in warre, or more eloquent and wise Counsellor in peace. And if ye beleeue not me, reade diligentlie Æmilius Probus in Latin, and Plutarche in Greeke, which two, had no cause either to flatter or lye vpon any of those which I haue recited. The noble Captaynes of Athens. *Æmil. Probus. Plutarchus.*

And beside Nobilitie in warre, for excellent and matchlesse maisters in all maner of learning, in that one Citie, in memorie of one age, were more learned men, and that in a maner altogither, then all time doth remember, then all place doth affourde, then all other tonges do conteyne. And The learned men of Athens.

I doo

I doe not meane of thoſe Authors, which by iniurie of time, by negligence of men, by crueltie of fire and ſword be loſt, but euen of thoſe, which by Gods grace, are left yet vnto vs: of which, I thanke God, euen my poore Studie lacketh not one. As in Philoſophie, Plato, Ariſtotle, Xenophon, Euclide and Theophraſt: In eloquence and Ciuill lawe, Demoſthenes, Æſchines, Lycurgus, Dinarchus, Demades, Iſocrates, Iſæus, Lyſias, Antiſthenes, Andochides: In Hiſtories, Herodotus, Thucydides, Xenophon, and which we lacke, to our great loſſe, Theopompus, and Eph. In Poetrie, Æſchylus, Sophocles, Euripides, Ariſtophanus, and ſomewhat of Menander, Demoſthenes ſiſters ſonne.

Now, let Italian, and Latin it ſelfe, Spaniſh, French, Douch, and Engliſh bring foorth their learning, and recite their authors, Cicero onely excepted, and one or two more in Latin, they be all patched cloutes and ragges, in compariſon of faire wouen brode clothes. And truelie, if there be any good in them, it is either learned, borowed, or ſtolne, from ſome of thoſe worthie wits of Athens.

Learning chiefely cõteined in the Greek, and in no other tong.

The remembrance of ſuch a common wealth, vſing ſuch diſcipline and order for youth, and thereby bringing forth to their prayſe, and leauing to vs for our example, ſuch Captaines for warre, ſuch Councellors for peace, and matchles maiſters, for all kinde of learning, is pleaſant for me to recite, and not irkeſome, I truſt, for other to heare, except it be ſuch as make neither count of vertue nor learning.

Contemners of learning.

And whether there be any ſuch or no, I can not well tell: Yet I heare ſay, ſome yong Jentlemen of ours, count it their ſhame to be counted learned: and perchaunce, they count it their ſhame, to be counted honeſt alſo. For I heare ſay, they meddle as little with the one, as with the other. A marueilous caſe, that Jentlemen ſhould ſo be aſhamed of good learning, and neuer a whit aſhamed of ill manners: ſuch doe laie for them, that the Jentlemen of France doe ſo: which is a lie, as God will haue it, Langæus, and Bellæus, that be dead, and the noble Vidam of Chartres, that is aliue, and infinite moe in France, which I heare tell of, prooue this to be moſt falſe. And

Jentlemen of Frãce.

though some in France, which will needes be Gentlemen, whether men will or no, and haue more gentleship in their hat, then in their head, be at deadly feude, with both learning and honestie, yet I beleeue, if that noble Prince King Frances the first, were aliue, they should haue neither place in his Court, nor pension in his warres, if he had knowledge of them. This opinion is not French, but plaine Turkishe: from whence, some French fetch more faultes, then this: which I praie God, keepe out of *England*, and send also those of ours better mindes, which bend them selues against vertue and learning, to the contempt of God, dishonour of their countrie, to the hurt of many others, and at length, to the greatest harme and vtter destruction of them selues.

Franciscus. 1. Nobiliß. Francorum Rex.

Some other, hauing better nature, but lesse witte (for ill commonly, haue ouer much witte) doe not vtterlie dispraise learning, but they say, that without learning, common experience, knowledge of all fashions, and haunting all companies, shall worke in youth both wisedome, and habilitie, to execute any weightie affaire. Surely long experience doth profit much, but most, and almost onely to him (if we meane honest affayres) that is diligentlie before instructed with precepts of well doing. For good precepts of learning, be the eyes of the minde, to looke wisely before a man, which way to goe right, and which not.

Experience without learning.

Learning teacheth more in one yeare, then experience in twentie: And learning teacheth safely, when experience maketh more miserable then wise. He hasardeth sore, that wareth wise by experience. An vnhappy Master is he, that is made cunning by many shipwrackes: A miserable Marchaunt, that is neither riche nor wise, but after some bankroutes. It is costlie wisedome, that is bought by experience. We knowe by experience it selfe, that it is a marueilous paine, to finde out but a short way, by long wandring. And surely, he that would prooue wise by experience, he may be wittie in deede, but euen like a swift runner, that runneth fast out of the way, and vpon the night he knoweth not whether. And verelie they be fewest in number, that be happie or wise by vnlearned experience.

Learning. Experience.

And looke well vpon the former life of thoſe fewe, whether your example be olde or yong, who without learning haue gathered, by long experience, a little wiſedome, and ſome happines: and when you doe conſider, what miſchiefe they haue committed, what daungers they haue eſcaped (and yet yt. for one, do periſhe in the aduenture) then thinke well with your ſelfe, whether ye would, that your owne ſonne, ſhould come to wiſedome and happines, by the way of ſuch experience or no.

Syr Roger Chamloe.

It is a notable tale, that olde Syr Roger Chamloe, ſometime chiefe Iuſtice, would tell of himſelfe. When he was Auncient in Inne of Courte, certaine young Gentlemen were brought before him, to be corrected for certaine miſorders: And one of the luſtieſt ſayd: Syr, we be yong Gentlemen, and wiſe men before vs haue proued all fashions, and yet thoſe haue done full well: this they ſayd, becauſe it was well knowen, that Syr Roger had beene a good fellow in his youth. But he aunſwered them verie wiſelie. In deede, ſayth he, in youth I was as you are now: and I had twelue fellowes like vnto my ſelfe, but not one of them came to a good ende. And therefore, followe not my example in youth, but followe my counſell in age, if euer ye thinke to come to this place, or to theſe yeares, that I am come vnto, leaſt ye meete either with powertie or Tiburne in the way.

Experiences.

Thus, experience of all fashions in youth, being in proofe, alwayes daungerous, in iſſue, ſeldome luckie, is a way, in deede to ouermuch knowledge, yet vſed commonlie of ſuch men, which be either caried by ſome curious affection of minde, or driuen by ſome hard neceſſitie of life, to haſard the triall of auermanie perilous aduentures.

Eraſmus. Experiẽce, the ſcholehouſe of Fooles, & ill men.

Eraſmus, the honour of learning of all our time, ſayd wiſelye, that experience is the common ſcholehouſe of fooles, and ill men: Men, of witte and honeſtie, be otherwiſe inſtructed. For there be, that keepe them out of fire, and yet was neuer burned: That beware of water, and yet was neuer nye drowning: That hate harlottes, and was neuer at the ſtewes: That abhorre falſhode, and neuer make promiſe them ſelues.

But will ye ſee, a fitte ſimilitude of this aduentured expe-

rience,

rience. A father, that doth let loose his sonne, to all experiences, is most like a fonde Hunter, that letteth slippe a whelpe to the whole Herde: Twentie to one, he shall fall vpon a ralcall, and let goe the faire game. Men that hunt so, be either ignorant persons, priuie stealers, or night walkers.

Learning therefore, ye wise fathers, and good bringing vp, and not blinde and dangerous experience, is the next and readiest way, that must leade your children, first to wisedome, and then to worthinesse, if euer ye purpose they shall come there.

And to saie all in short, though I lacke authoritie to giue counsell, yet I lacke not good will to wishe, that the youth in *England*, specialtie Gentlemen, and namelie Nobilitie, should be by good bringing vp, so grounded in iudgement of learning, so founded in loue of honestie, as, when they should be called foorth to the execution of great affaires, in seruice of their Prince and countrie, they might be able to vse and to order all experiences, were they good were they bad, and that according to the square, rule, and line, of wisedome, learning, and vertue.

How experience may profite.

Diligent learning ought to be ioyned with pleasant pastimes, namely, in a Gentleman.

And, I doe not meane, by all this my talke, that young Gentlemen should alwayes be poring on a booke, and by vsing good studies, should leese honest pleasure, and haunt no good pastime, I meane nothing lesse: For it is well knowen that I both like and loue, and haue alwayes, and doe yet still vse all exercises and pastimes, that be fitte for my nature and habilitie. And beside naturall disposition, in iudgement also, I was neuer, either Stoicke in doctrine, or Anabaptist in Religion, to mislyke a merrie, pleasant, and playfull nature, if no outrage be committed, against law, measure, and good order.

Therefore I would wishe, that, beside some good tyme, fitlie appointed, and constantlie kept, to encrease by reading, the knowledge of the tonges and learning, yong Gentlemen should vse, and delite in all Courtlie exercises, & Gentlemanlike pastimes. And good cause why: For the selfe same noble Citie of Athens, iustlye commended of me before, did wiselie, and vpon great consideration, appoint the Muses, Apollo, and Pallas, to be patrons of learning to their youth. For the Muses, beside learning, were also Ladies of daunsing, mirth and

Learning ioyned to pastimes.

Musæ.

Apollo. Pallas.

minſtrelſie: Apollo was God of ſhooting, and Author of cunning playing vpon inſtruments: Pallas alſo was Lady miſtreſſe in warres. Whereby was nothing elſe meant, but that learning ſhould be alwayes mingled with honeſt mirth, and comely exerciſes: and that warre alſo ſhould be gouerned by learning, and moderated by wiſedome, as did well appeare in thoſe Captaynes of Athens named by me before, and alſo in Scipio and Cæſar, the two Diamondes of Rome.

Learning ruleth both warre and peace.

And Pallas, was no more feared, in weering Ægida, then ſhe was prayſed for chooſing Olina: whereby ſhineth the glory of learning, which thus was Gouernor and Miſtreſſe, in the noble Citie of Athens, both of warre and peace.

The paſtimes that be fitte for Courtlie Jentlemē.

Therefore, to ride comelie: to runne faire at the tilte or ring: to play at all weapons: to ſhoote faire in bowe, or ſurely in gunne: to vaut luſtely: to runne: to leape, to wreſtle: to ſwimme: To daunce comelie: to ſing, and play of inſtruments cunningly: to Hawke: to hunt: to play at tennis, and all paſtimes generally, which be ioyned with labor, vſed in open place, and on the day light, conteining either ſome fitte exerciſe for warre, or ſome pleaſant paſtime for peace, be not onely comely and decent, but alſo very neceſſarie for a Courtly Jentleman to vſe.

The Cockpitte.

But, of all kinde of paſtimes, fitte for a Jentleman, I will, God willing, in fitter place, more at large, declare fullie, in my booke of the Cockpit: which I do write to ſatiſfie ſome, I truſt, with ſome reaſon, that be more curious in marking other mens doings, then carefull in mending their owne faultes. And ſome alſo will needes buſie them ſelues in marueiling, and adding thereunto vnfrendlie talke, why I, a man of good yeares, and of no ill place, I thanke God and my Prince, doe make choice to ſpend ſuch time in writing trifles, as the ſchoole of Shooting, the Cockpitte, and this booke of the firſt principles of Grammer, rather, then to take ſome weightie matter in hand, either of Religion, or Ciuill diſcipline.

Wiſe men I knowe, will well allowe of my choyce herein: and as for ſuch, who haue not witte of them ſelues, but muſt learne of others, to iudge right of mens doing, let them reade

that

that wise Poet Horace in his *Arte Poetica*, who willeth wise men to beware of hye and loftie Titles. For great Ships require costlie tackling, and also afterward daungerous gouernment: Small Botes, be neither very chargeable in making, nor verie oft in great ieopardie: and yet they cary many times as good and costly ware, as greater vessels doe. A meane Argument may easely beare the light burden of a small fault, and haue alwayes at hand, a readie excuse for ill handling: And some mayse it is, if it so chaunce to be better in deede, then a man dare venture to seeme. A hye title doth charge a man, with the heauie burden of too great a promise: and therefore sayth Horace verie wittely, that that Poet was a very foole, that began his booke with a goodly verse in deede, but ouer proude a promise.

A booke of a loftie title beareth the brag of ouer great a promise.

The right choice to choose a fit Argument to write vpon.

Hor. in Arte Poetica.

Fortunam Priami cantabo & nobile bellum,

And after, as wisely.

Quantò rectius hic, qui nil molitur ineptè. &c.

Meaning Homer, who, within the compasse of a small argument, of one harlot, and of one good wife, did vtter so muche learning in all kinde of sciences, as, by the iudgement of Quintilian, he deserueth so hye a mayse, that no man yet deserued to sit in the second degree beneathe him. And thus much out of my way, concerning my purpose in spending penne, and paper, and time, vpon trifles, and namely to answere some, that haue neither wit nor learning to doe any thing them selues, neither will nor honestie, to say well of other.

Homers wisedome in choice of his Argument.

To ioyne learning with comely exercises, *Conte Baldesar Castigliode* in his booke *Cortegiane*, doth trimlie teach: which booke, aduisedlie read, and diligentlie followed, but one yeare at home in *England*, would doe a yong gentleman more good, I wisse, then three yeares trauell abroode spent in *Italie*. And I maruell this booke is no more read in the Court, then it is, seeing it is so well translated into English by a worthie Gentleman Syr Tho. Hobbie, who was many wayes well furnished with learning, and verie expert in knowledge of diuers tonges.

The Cortegian, an excellent booke for a gentleman.

Syr Tho. Hobb.

And beside good precepts in bookes, in all kinde of tonges,

this Court also neuer lacked many faire examples for yong Gentlemen to followe: And surelie, one example, is more valiable, both to good and ill, then xx. preceptes written in bookes: and so Plato, not in one or two, but diuerse places doth plainly teach.

Examples better then precepts.

If King Edward had liued a little longer, his onely example had bred such a race of worthie learned Gentlemen, as this Realme neuer yet did affourd.

King Edward 6.

And, in the second degree, two noble Primeroses of Nobilitie, the yong Duke of Suffolke, and Lord H. Matreuers, were such two examples to the Court for learning, as our time may rather wishe, than locke for againe.

The yong Duke of Suffolke.
Lord H. Matreuers.

At Cambridge also, in S. Johns Colledge, in my tyme, I doe know, that not so much the good statutes, as two Gentlemen of worthie memorie, Syr Iohn Cheeke, and Doctour Redman, by their onely example of excellencie in learning, of godlines in lyuing, of diligence in studying, of counsell in exhorting by good order in all thing, did breede vp so many learned men in that one Colledge of S. Johns at one time, as I beleeue the whole Vniuersitie of Louaine, in many yeares was neuer able to affoord.

Syr Iohn Cheeke.
D. Redman.

Present examples of this present time, I will not to touch: yet there is one example, for all the Gentlemen of this Court to follow, that may well satisfye them, or nothing will serue them, nor no example moue them to goodnes and learning.

It is your shame, I speake to you all, you yong Gentlemen of England, that one mayde should goe beyond you all, in excellencie of learning, and knowledge of diuers tonges. Point forth fiue of the best geuen Gentlemen of this Court, and all they together, shewe not so much good will, spend not so much time, bestowe not so many houres, dayly orderly, and constantlye, for the increase of learning and knowledge, as doth the Queenes Maiestie her selfe. Yea I beleeue, that beside her perfit redines, in Latin, Italian, French, and Spanish, she readeth here now at Windsore more Greeke euery daye, then some Prebendarie of this Church doth reade Latin in a whole weeke. And that which is most prayse worthy of all, within the

Queene ELIZABETH.

walles

walles of her priuie chamber, she hath obtayned that excellencie of learning, to vnderstand, speake, and write both wittely with head, and fayre with hand, as scarse one or two rare wits in both the Vniuersities haue in many yeares reached vnto. Amongest all the benefites that God hath blessed me withall, next the knowledge of Christes true Religion, I count this the greatest, that it pleased God to call me, to be one poore minister in setting forward these excellent gifts of learning in this most excellent Prince. Whose onely example, if the rest of our Nobilitie would follow, then might *England* be, for learning and wisedome in Nobilitie, a spectacle to all the world beside. But see the mishap of men: The best examples haue neuer such force to moue to any goodnes, as the bad, vaine, light and fond haue to all ilnesse. And one example, though out of the compas of learning, yet not out of the order of good maners, was notable in this Court, not fully xviii. yeares agoe, when all the Actes of Parlament, many good Proclamations, diuerse strait commaundements, sore punishment openly, speciall regard priuately, could not doe so much to take away one misorder, as the example of one bigge one of this Court did, still so keepe vp the same: The memorie whereof doth yet remaine, in a common prouerbe of Birching lane.

Ill Examples haue more force then good examples.

Take heed therefore ye great ones in the Court: yea though ye be the greatest of all, take heede what ye do, take heede how ye liue. For as you great ones vse to do, so all meane men loue to do. You be in deede makers or marrers of all mens maners within the Realme. For though God hath placed you to be chiefe in making of lawes, to beare greatest authoritie, to commaund all others: yet God doth order that all your lawes, all your authoritie, all your commaundements, doe not halfe so much with meane men, as doth your example and maner of liuing. And for example euen in the greatest matter, if you your selues doe serue God gladly and orderly for conscience sake, not coldly, and sometime for maner sake, you carry all the Court with you, and the whole Realme beside, earnestly and orderly to doe the same. If you doe other wise, you be the onely authors, of all misorders in Religion, not onely to the

Great men in Court, by their example, make or marre, all other mens maners.

Example in Relig.

Court,

Court, but vnto all *England* beſide. Infinite ſhall be made colde in Religion by your example, that neuer were hurt by reading of bookes.

Example in apparell.

And in meaner matters, if three or foure great ones in Court, will needes outrage in apparell, in huge hoſe, in monſterous hattes, in garith colers, let the Prince Proclaime, make Lawes, order, punith, commaund euery gate in London dayly to be watched, let all good men beſide doe euery where what they can, ſurely the miſorder of apparell in meane men abrode, ſhall neuer be amended, except the greateſt in Court will order and mend them ſelues firſt. I knowe, ſome great and good ones in Courte, were authors, that honeſt Citizens of London ſhould watche at euery gate, to take miſordered perſons in apparell. I knowe, that honeſt Londoners did ſo: And I ſawe, which I ſaw then, and report now with ſome griefe, that ſome Courtly men were offended with theſe good men of London. And that which greued me moſt of all: I ſawe the very ſame time, for all theſe good orders, commaunded from the Court and executed in London, I ſawe I ſay, come out of London,

Maſters, Vſhers, & Scholers of fence.

euen vnto the preſence of the Prince, a great rabble of meane and light perſons, in apparell, for matter, againſt lawe, for making againſt order, for faſhion, namely hoſe, ſo without all order, as he thought himſelfe moſt braue, that durſt doe moſt in breaking order and was moſt monſterous in miſorder. And for all the great commaundements that came out of the Courte, yet this bolde miſorder was winked at, and borne with in the Court. I thought it was not well, that ſome great ones of the Court durſt declare them ſelues offended, with good men of London, for doing their duetie, and the good ones of the Court, would not ſhewe themſelues offended with ill men of London, for breaking good order. I found thereby a ſaying of Socrates to be moſt true, that ill men be more haſtie, then good men be forward, to proſecute their purpoſes, euen as Chriſt himſelfe ſayth, of the Children of light and darkeneſſe.

Beſide apparell, in all other things toe, not ſo much, good lawes and ſtraite commaundements, as the example and manner of liuing of great men, doth carie all meane men euerye where,

where, to lyke, and loue, and doe, as they doe. For if but two or three noble men in the Court, would but begin to shoote, all yong Gentlemen, the whole Court, all London, the whole Realme, would straight way exercise shooting. What prayse should they winne to themselues, what commoditie should they bring to their countrey, that would thus deserue to be pointed at: Behold, there goeth the author of good order, the guide of good men. I could say more, and yet not ouermuch. But perchaunce, some will say, I haue stept too farre, out of my Schoole, into the common wealth, from teaching a yong scholler, to monish great and noble men: yet I trust good and wise men will thinke and iudge of me, that my minde was, not so much, to be busie and bold with them, that be great now, as to geue true aduise to them, that may be great hereafter. Who, if they doe, as I wish them to doe, how great so euer they be now, by blood and other mens meanes, they shall become a great deale greater hereafter, by learning, vertue, and their owne deserts: which is true prayse, right worthines, and very nobilitie in deede. Yet, if some will needes presse me, that I am too bold with great men, and stray too farre from my matter, I will aunswere them with S. Paule, *sine per contentionem, sine quocunq; modo, modo Christus prædicetur, &c.* euen so, where in place, or out of place, with my matter, or beside my matter, if I can hereby either prouoke the good, or staye the ill, I shall thinke my writing herein well imployed.

Example in shooting.

Written not for great men, but for great mēs children.

Ad Phil.

But to come downe, from great men, and hier matters, to my little children, and poore schoolehouse againe, I will, God willing, goe forward orderly, as I purposed, to instruct Children and yong men, both for learning and manners.

Hitherto, I haue shewed, what harme, ouermuch feare bringeth to children: and what hurt, ill company, and ouer much libertie breedeth in youth: meaning thereby, that from seauen yeare olde, to seauenteene, loue is the best allurement to learning: from seauenteene to seauen and twentie, that wise men should carefully see the steppes of youth surely staide by good order, in that most slipperye tyme: and specially in the Court, a place most dangerous for youth to liue in, without

great grace, good regard, and diligently looking to.

Sir Richard Sackeuile, that worthy Gentleman of worthie memorie, as I layde in the beginning, in the Queenes priuy Chamber at Windſore, after he had talked with me, for the right choyce of a good witte in a child for learning, and of the true difference betwixt quicke and hard wittes, of alluring yong children by gentlenes to loue learning, and of the ſpeciall care that was to be had, to keepe yong men from licencious liuing, he was moſt earneſt with me, to haue me ſay my minde alſo, what I thought, concerning the cauſe that many yong Gentlemen of England haue to trauell abroade, and namely, to leade a long life in Italie. His requeſt, both for his authoritie, and good will toward me, was a ſufficient commaundement vnto me, to ſatiſfie his pleaſure, with vttering plainly my opinion in that matter. Syr, quoth I, I take going thither, and liuing there, for a yong Gentleman that doth not goe vnder the keepe and gard of ſuch a man, as both, by wiſedome can, and authoritie dare rule him, to be maruelous dangerous. And why I layde ſo then, I will declare at large nowe: which I layd then priuately, and write now openly, not becauſe I doe contemne, either the knowledge of ſtrange and diuerſe toongs, and namely the Italian toong, which next the Greeke and Latin toong, I lyke and loue aboue all other, or elſe becauſe I doe deſpiſe the learning that is gotten, or the experience that is gathered in ſtrange countreys: or for any priuate malice that I beare to Italie: which countrey, and in it, namely Rome, I haue alwayes ſpecially honored: becauſe, tyme was, when Italie and Rome, haue beene to the great good of vs that now liue, the beſt breeders and bringers vp of the worthyeſt men, not onely for wiſe ſpeaking, but alſo for well doing, in all Ciuill affayres, that euer was in the world. But now that time is gone, and though the place remayne, yet the olde and preſent maunners, doe differ as farre, as black and white, as vertue and vice. Vertue once made that contrie Miſtres ouer all the world. Vice now maketh that contrey ſlaue to them, that before, were glad to ſerue it. All men ſeeth it: They themſelues confeſſe it, namely ſuch as be beſt and wiſeſt

Traueling into Italy.

The Italian toong.

Italie.

Rome.

wiſeſt amongeſt them. For ſome, by luſt and vanitie, hath and doth breede vp euery where, common contempt of Gods word, priuate contention in many families, open factions in euery Citie: and ſo making them ſelues bonde, to vanitie and vice at home, they are content to beare the yoke of ſeruing ſtraungers abroad. Italie now, is not that Italie that it was wont to be: and therefore now, not ſo fit a place, as ſome doe count it, for yong men to fetch either wiſedome or honeſtie from thence. For ſurely, they will make other but bad Schollers, that be ſo ill Paiſters to them ſelues. Yet, if a Jentleman will needes trauell into Italie, he ſhall doe well to looke of the lyſe, of the wiſeſt traueler that euer traueled thither, ſet out by the wiſeſt Writer that euer ſpake with toong, Gods doctrine onely excepted: and that is Vliſſes in Homere. Vliſſes and his trauell, I wiſhe our trauelers to looke vpon, not ſo much to feare them, with the great daungers that he many tymes ſuffered, as to inſtruct them with his excellent wiſedome, which he alwayes and euery where vſed. Yea, euen thoſe that be learned and wittie trauelers, when they be diſpoſed to prayſe traueling, as a great commendation, and the beſt ſcripture they haue for it, they gladly recite the third verſe of Homere, in his firſt booke of Odiſſea, conteyning a great prayſe of Vlyſſes, for the witte he gathered, and wiſedome he vſed in his traueling. Which verſe, becauſe in mine opinion, it was not made at the fyrſt, more naturally in Greeke by Homere, nor after turned more aptly into Latin by Horace, then it was a good while agoe, in Cambridge, tranſlated into Engliſh, both plainely for the ſence, and roundly for the verſe, by one of the beſt Schollers that euer S. Johns Colledge bred, M. Watſon mine old freend, ſometime Biſhop of Lincolne, therefore for their ſake, that haue luſt to ſee how our Engliſh toong, in auoyding barbarous ryming, may as well receiue right quantitie of ſillables, and true order of verſifying (of which matter more at large hereafter) as either Greeke or Latin, if a cunning man haue the handling, I will ſet forth that one verſe in all three toongs, for an example to good wits, that ſhall delight in like learned exerciſe.

Vlyſſes.
Homere.

Odyſſ. a.

Homerus.

πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.

Horatius.

Qui mores hominum multorum vidit & vrbes.

M. Watſon.

All trauelers do gladly report great prayſe of Vlyſſes,
For that he knew many mens maners, and ſaw many Cities.

πολύτροπος, } *Vliſſ.* πολύμητις,] And yet is not Vlyſſes commended ſo much, nor ſo oft in Homere, becauſe he was πολυτροπος, this is ſkilfull in many mens maners and faſhions, as becauſe he was πολύμητις, that is, wiſe in all purpoſes, and warye in all places: which wiſedome and warynes will not ſerue neuer a traueler, except Pallas be alwayes at his elbowe, that is Gods ſpeciall grace from heauen, to keepe him in Gods feare, in all his doings, in all his iorney. For he ſhall not alwayes in his abſence out of England, light vpon a ientle Alcynous, and walke in his faire gardens full of all harmeleſſe pleaſures: but he ſhall ſometimes fall, either into the hands of ſome cruell Cyclops, or into the lappe of ſome wanton and dalying Dame Calipſo: and ſo ſuffer the danger of manie a deadly Denne, not ſo full of perils to deſtroy the body, as full of vaine pleaſures to poyſon the minde. Some Siren ſhall ſing him a ſong, ſweete in tune, but ſounding in the ende, to his vtter deſtruction. If Scylla drowne him not, Carybdes may fortune ſwalow him. Some Circes ſhall make him, of a playne Engliſh man, a right Italian. And at length to hell, or to ſome helliſh place, is he likely to goe: from whence is hard returning, although one Vliſſes, and that by Pallas ayde, and good counſell of Tireſias, once eſcaped that horrible Denne of deadly darckenes.

Pallas from heauen.

Alcynous. οδ. 2.

Cyclops. οδ. 1.

Calypſo. οδ. 5.

Sirenes. *Scylla.* *Caribdis.* } οδ. μ

Circes. οδ. κ.

οδ. λ.

Therefore if wiſe men will needes ſend their ſonnes into Italie, let them doe it wiſely, vnder the keepe and gard of him,

him, who, by his wisedome and honesty, by his example and authoritie, may be able to keepe them safe and sound, in the feare of God, in Christes true Religion, in good order and honesty of lyuing: except they will haue them runne headlong into ouer many ieoperdies, as Vlysses hath done many times, if Pallas had not alwayes gouerned him: if he had not vsed to stop hys eares with waxe: to binde him selfe to the mast of his Ship: to feede dayly vpon that sweete herbe Moly with the blacke roote and white floure, geuen vnto him by Mercurie, to auoide all the inchantments of Circes. Whereby, the Deuine Poet Homer meant couertly (as wise and Godly men doe iudge) that loue of honesty, and hatred of ill, which Dauid more plainlye doth call the feare of God: the onely remedy against all inchantments of sinne.

cf. μ.
cf. x.
Moly Herba.
Psal. 33.

I knowe diuerse noble personages, and many worthye Gentlemen of England, whome all the Siren songs of Italie, could neuer vntwyne from the maste of Gods word: nor no inchantment of vanitie ouerturne them, from the feare of God, and loue of honestie.

But I knowe as many, or more, and some, sometime my deare frendes, for whose sake, I hate going into that countrey the more, who, parting out of England feruent in the loue of Christes doctrine, and well furnished with the feare of God, returned out of Italie worse transformed, then euer was any in Circes Court. I knowe diuerse, that went out of England, men of innocent life, men of excellent learning, who returned out of Italie, not onely with worse manners, but also with lesse learning: neither so willing to liue orderly, nor yet so hable to speake learnedly, as they were at home, before they went abroade. And why? Plato, that wise writer, and worthie traueler himselfe, telleth the cause why. He went into Sicilia, a countrey, no nigher Italy, by sight of place, then Italy that is now, is like Sicilia that was then, in all corrupt manners and licentiousnes of life. Plato found in Sicilia, euery Citie full of vanitie, full of factions, euen as Italie is now. And as Homer, lyke a learned Poet, doth fayne that Circes, by pleasant inchauntments, did turne men into beastes, some into swine,

ſome into Aſſes, ſome into Foxes, ſome into Wolues, &c. euen
Plat. ad Dionyſ. Epiſt. 3. ſo Plato, like a wiſe Philoſopher, doth plainlie declare, that pleaſure, by licentious vanitie, that ſweete & perilous poyſon of all youth, doth ingender in all thoſe, that yeeld vp themſelues to her, foure notorious properties.

The fruits of vayne pleaſure.

1. λήθην.
2. ἀναισθησίαν.
3. ἀφροσυνὴν.
4. ὕβριν.

The firſt, forgetfulnes of all good things learned before: the ſecond, dulneſſe to receiue eyther learning or honeſtye euer after: the third, a minde embracing lightly the worſe opinion, and barrea of diſcretion to make true difference betwixt good and ill, betwixt truth, and vanitie: the fourth, a proud diſdainfulnes of other good men, in all honeſt matters. Homer, and Plato, haue both one meaning, looke both to one ende. For if a man inglutte himſelfe with vanitie, or walter in filthineſſe, like a Swine, all learning, all goodnes, is ſoone forgotten. Then quickly ſhall he become a dull Aſſe, to vnderſtand either learning or honeſtye: and yet ſhall he be as ſuttle as a Fox in breeding of miſchiefe, in bringing in miſorder, with a buſie head, a diſcourſing toong, and a factious hart, in euery priuate affayre, in all matters of ſtate, with this prettie propertie, alwayes glad to commend the worſe partie, and euer redy to defend the falſer opinion. And why? For, where will is giuen frō goodnes to vanitie, the minde is ſoone caryed frō right iudgement, to any fond opinion, in Religion, in Philoſophie, or any other kinde of learning. The fourth fruite of vayne pleaſure, by Homer and Platos iudgement, is pride in themſelues, contempt of others, the very badge of all thoſe that ſerue in Circes Court. The true meaning of both Homer and Plato, is plainly declared in one ſhort ſentence of the holy Prophet of God Hieremie, crying out of the vayne, and vicious life of the Iſraelites. This people (ſayth he) be fooles and dullheads to all goodnes, but ſubtle, cunning, and bolde, in any miſchiefe. &c.

Cauſes, why men returne out of Italie, leſſe learned and worſe mannered.

Homer and Plato ioyned and expounded.

A Swyne.

An Aſſe.

A Fox.

ἀφροσυνὴ, *Quid, & vnde.*

ὕβριν.

Hieremias 4. Cap.

The true medicine againſt the inchauntments of Circes, the vanitie of licentious pleaſure, the enticements of all ſinne, is, in Homere, the hearbe Moly, with the blacke roote, and white

white flower, sowne at the first, but sweete in the ende, which, Hesiodus tearmeth the studie of vertue, hard and irksome in the beginning, but in the ende, easy and pleasant. And that which is most to be marueiled at, the diuine Poet Homere sayth playnly, that this medicine against sinne and vanitie, is not found out by man, but geuen and taught by God. And for some ones sake, that will haue delight to reade that sweet and Godlie Verse, I will recite the very words of Homere, and also turne them into rude English metre. *Hesiodus de virtute.* *Homerus, diuinus Poeta.*

χαλεπὴν δὲ τ' ἰθύνειν
ἀνδράσι γε θνητοῖσι, θεὸς δέ κεν αὐτὸς ἀνώγοι. *Od. x.*

In English thus.

No mortall man, with sweat of brow, or toyle of minde,
But onely GOD, who can doe all, that herbe doth finde.

Plato also, that diuine Philosopher, hath many Godly medicines against the poyson of vayne pleasure, in many places, but specially in his Epistles to Dionisius the tyrant of Sicilie: yet against those, that will needes become beasts, with seruing of Circes, the Prophet Dauid, cryeth most loud, *Nolite fieri sicut equus & mulus*: and by and by geueth the right medicine, the true herbe Moly, *In camo & freno maxillas eorum constringe*, that is to saye, let Gods grace be the bitte, let Gods feare be the bridle, to staye them from running headlong into vice, and to turne them into the right way agayne. Dauid in the second Psalme after, geueth the same medicine, but in these plainer wordes, *Diuerte à malo, & fac bonum.* But I am afraide, that ouer many of our trauellers into Italye, doe not eschew the way to Circes Court: but goe, and ride, and runne, and flie thither, they make great haste to come to her: they make great sute to serue her: yea, I could poynt out some with my finger, that neuer had gone out of England, but onely to serue Circes in Italie. Vanitie and vice, and any licence to ill liuing in England was counted stale and rude vnto them. And so, being Mules and Horses before they went, returne verie Swyne and Asses home againe: yet euerie where very Foxes with suttle and busie heads: and where they may, verie *Plat. ad Dio.* *Psal. 31.* *Psal. 33.* A true picture of a knight of Circes Court.

verie Wolues, with cruell malicious harts. A marueilous monſter, which, for filthines of liuing, for dulnes to learning himſelfe, for wilinelſe in dealing with others, for malice in hurting without cauſe, ſhould carry at once in one bodie, the bellie of a Swyne, the head of an Aſſe, the brayne of a Foxe, the wombe of a Wolfe. If you thinke we iudge amiſſe, and write too ſore againſt you, beare what the Italian ſayth of the Engliſh man, what the maiſter reporteth of the ſcholler: who vttereth plainelie, what is taught by him, and what is learned by you, ſaying: *Engleſe Italianato, e vn diabolo incarnato*, that is to ſay, you remayne men in ſhape and faſhion, but become deuils in life and condition. This is not the opinion of one, for ſome priuate ſpite, but the iudgement of all, in a common Prouerbe, which riſeth, of that learning, and thoſe manners, which you gather in Italie: a good Schoolehouſe of wholeſome doctrine: and worthy Maiſters of commendable Schollers, where the Maiſter had rather diffame himſelfe for his teaching, than not ſhame his Scholler for his learning. A good nature of the Maiſter, and faire conditions of the Schollers. And now chooſe you, you Italian Engliſh men, whether you will be angry with vs, for calling you monſters, or with the Italians, for calling you deuils, or elſe with your owne ſelues, that take ſo much paines, and goe ſo farre, to make your ſelues both. If ſome yet do not well vnderſtand, what is an Engliſh man Italianated, I will plainlie tell him. He, that by liuing, and traueling in Italie, bringeth home into England out of Italie, the Religion, the learning, the policie, the experience, the maners of Italie. That is to ſay, for Religion, Papiſtrie, or worſe: for learning, leſſe commonly then they caryed out with them: for policie, a factious hart, a diſcourſing head, a minde to meddle in all mens matters: for experience, plenty of new miſchiefes neuer knowen in England before: for maners, varietie of vanities, and chaunge of filthy lyuing.

The Italians iudgment of Engliſhe mē brought vp in Italye.

The Italian diffameth himſelfe, to ſhame the Engliſhe man.

An Engliſhe man Italianated.

The { 1. Religion. 2. Learning. 3. Policie. 4. Experience. 5. Manners. } gotten in Italie.

lyuing. These be the inchauntments of Circes, brought out of Italie, to marre mens maners in England: much, by example of ill life, but more by preceptes of fonde bookes, of late translated out of Italian into English, solde in euery Shop in London, commended by honest titles, the sooner to corrupt honest maners, dedicated ouer boldly to vertuous and honorable personages, the easelyer to beguile simple and innocent wittes. It is pitty, that those, which haue authoritie and charge, to alow and disalow bookes to be printed, be no more circumspect herein, then they are. Ten Sermons at Paules Crosse doe not so much good for mouing men to true doctrine, as one of those bookes doe harme, with inticing men to ill liuing. Yea, I say farther, those bookes tend not so much to corrupt honest liuing, as they doe, to subuert true Religion. More Papists be made, by your merry bookes of Italy, than by your earnest bookes of Louain. And because our great Phisicians doe wincke at the matter, and make no count of this sore, I, though not admitted one of their fellowship, yet hauing beene many yeares a Prentice to Gods true Religion, and trust to continue a poore Iurneyman therein, all dayes of my life, for the duetie I owe, and loue I beare, both to true doctrine, and honest liuing, though I haue no authoritie to amend the sore my selfe, yet I will declare my good will, to discouer the sore to others.

Italian bookes translated into Englishe.

S. Paule sayth, that sectes and ill opinions, be the workes of the flesh, and fruits of sinne, this is spoken, no more truely for the doctrine, then sensible for the reason. And why? For ill doings, breede ill thinkings. And of corrupted maners, spring peruerted iudgemēts. And how? there be in man two speciall thinges: Mans will, mans minde. Where wil inclineth to goodnes, the minde is bent to troth: Where will is caried from goodnes to vanitie, the minde is soone drawen from troth to false opinion. And so, the readyest way to entangle the minde with false doctrine, is first to entice the will to wanton lyuyng. Therefore, when the busie and open Papistes abroad, could not, by their contentious bookes,

Ad Gal. 5.

Voluntas } *Respicit* { *Bonum.*
Mens } { *Verum.*

turne men in Englande faſt inough, from troth and right iudgement in doctrine, then the ſutle and ſecret Papiſtes at home, procured bawdie bookes to be tranſlated out of the Italian toong, whereby ouermany yong willes and witts allured to wantonnes, doe now boldly contemne all ſeuere bookes that ſound to honeſtie and godlines. In our forefathers time, when Papiſtrie, as a ſtanding poole, couered and ouerflowed all England, fewe bookes were red in our toong, ſauing certayne bookes of Chiualrie, as they ſayd for paſtime and pleaſure, which, as ſome ſay, were made in Monaſteries, by idle Monkes, or wanton Chanons: as one for example, Morte Arthur: the whole pleaſure of which booke, ſtandeth in two ſpeciall poyntes, in open mans ſlaughter, and bolde bawdry: in which booke, thoſe be counted the nobleſt Knights, that doe kill moſt men without any quarrell, and commit fowleſt aduoulteries by ſutleſt ſhifts: as Syr Launcelote, with the wife of King Arthure his maiſter: Syr Triſtram, with the wife of King Marke his vncle: Syr Lamerocke, with the wife of King Lote, that was his owne aunte. This is good ſtuffe for wiſe men to laugh at, or honeſt men to take pleaſure at. Yet I knowe, when Gods Bible was baniſhed the Court, and Morte Arthure receaued into the Princes chamber. What toyes, the dayly reading of ſuch a booke may worke in the will of a yong Gentleman, or a yong maide, that liueth welthely and idlely, wiſe men can iudge, and honeſt men doe pittie: and yet ten Morte Arthures doe not the tenth part ſo much harme, as one of theſe bookes, made in Italie, and tranſlated in England. They open, not fond and common wayes to vice, but ſuch ſutle, cunning, new, and diuerſe ſhifts, to carry yong willes to vanitie, and yong wittes to miſchiefe, to teache olde bawdes new ſchoole pointes, as the ſimple head of an Engliſh man is not hable to inuent, nor neuer was heard of in England before, yea when Papiſtrie ouerflowed all. Suffer theſe bookes to be read, and they ſhall ſoone diſplace all bookes of godly learning. For they, carying the will to vanitie, and marring good manners, ſhall eaſily corrupt the minde with ill opinions, and falſe iudgement in doctrine: firſt, to thinke ill of

Morte Arthur.

all

all true Religion, and at laſt to thinke nothing of God himſelfe, one ſpeciall poynt that is to be learned in Italie, and Italian bookes. And that which is moſt to be lamented, and therefore more needfull to be looked too, there be moe of theſe vngracious bookes ſet out in Print within theſe fewe monethes, than haue been ſeene in England many ſcore yeares before. And becauſe our Engliſhmen made Italians, can not hurt but certaine perſons, & in certaine places, therefore theſe Italian bookes are made Engliſh, to bring miſchiefe inough openly & boldly to all ſtates great & meane, yong and olde, euery where.

And thus you ſee, how will inticed to wantonnes, doth eaſelie allure the minde to falſe opinions: and how corrupt maners in liuing, breede falſe iudgement in doctrine: how ſinne and fleſhlineſſe, bring forth ſectes and hereſies: And therefore ſuffer not vaine bookes to breede vanitie in mens willes, if you would haue Gods trueth take roote in mens myndes.

That Italian, that firſt inuented the Italian Prouerbe againſt our Engliſh men Italianated, ment no more their vanitie in liuing, then their lewd opinion in Religion: for in cauling them Deuils, he caryeth them cleane from God: and yet he carieth them no farther then they willinglie goe themſelues, that is, where they may freely ſay their mindes to the open contempt of God, and all godlines, both in liuing and doctrine. The Italian prouerbe expounded.

And howe? I will expreſſe how: not by a Fable of Homere, nor by the Philoſophye of Plato, but by a playne truth of Gods word, ſenſiblye vttered by Dauid thus: Theſe men, *abhominales facti in ſtudijs ſuis*, thynke verilye, and ſing gladly the Verſe before, *Dixit inſipiens in corde ſuo, non eſt Deus*: that is to ſay, they geuing themſelues vp to vanitie, ſhaking off the motions of Grace, driuing from them the feare of God, and running headlong into all ſinne, firſt, luſtelye contemne God, then ſcornefullye mocke his worde, and alſo ſpightfully haue, and hurt all well willers thereof. Then they haue in more reuerence, the triumphes of Petrarche: then the Geneſis of Moyſes. They make more accompt of Tulles Offices, then S. Paules Epiſtls: of a tale in Bocace, then the ſtory of the Bible. Then they count as Fables, the holy miſteries of *Pſal.* 14.

Chriſtian Religion. They make Chriſt and his Goſpell onely ſerue Ciuill pollicye. Then neyther Religion commeth amiſſe to them: In tyme they be promoters of both openly: In place againe mockers of both priuily, as I wrote once in a rude rime.

Now new, now olde, now both, now neither,
To ſerue the worldes courſe, they care not with whether.

For where they dare, in companie where they like, they boldly laugh to ſcorne both Proteſtant and Papiſt. They care for no Scripture: they make no count of generall Councels: they contemne the conſent of the Church: they paſſe for no Doctors: they mocke the Pope: they raple on Luther: they allowe neyther ſide: they like none, but onely themſelues: The marke they ſhoote at, the ende they looke for, the heauen they deſire, is onely, their owne preſent pleaſure, and priuate profit: whereby, they plainly declare, of whoſe ſchoole, of what religion they be: that is, Epicures in liuing, and Atheiſts in doctrine: this laſt word is no more vnknowne now to playne Engliſhe men, then the Perſon was vnknowne ſometyme in England, vntill ſome Engliſh man tooke paines, to fetch that diueliſh opinion out of Italie. Theſe men thus Italianated abroad, can not abide our Godlie Italian Church at home: they be not of that pariſh, they be not of that fellowſhip: they like not that preacher: they heare not his ſermons: except ſometimes for company, they come thither to heare the Italian toong naturally ſpoken, not to heare Gods doctrine truely preached.

The Italian church in London.

And yet, theſe men, in matters of Diuinitie, openlie pretend a great knowledge, and haue priuately to them ſelues, a verie compendious vnderſtanding of all, which neuertheleſſe they will vtter when and where they liſt: And that is this: All the myſteries of Moſes, the whole Lawe, and Ceremonies, the Pſalmes and Prophets, Chriſt and his Goſpell, God, and the Deuill, Heauen and Hell, Faith, Conſcience, Synne, Death, and all they ſhortlie wrap vp, they quickly expounde with this one halfe verſe of Horace.

Credat Iudeus Appella.

Yet though in Italie they may freely be of no religion, as they

they are in England in very deede too, neuertheleſſe, returning home into England, they muſt countenaunce the profeſſion of the one or the other, howſoeuer inwardly, they laugh to ſcorne both. And though for their priuate matters they can follow, fawne, and flatter noble Perſonages, contrarie to them in all reſpects, yet commonlie they allye them ſelues with the worſt Papiſtes, to whome they be wedded, and doe well agree together, in three proper opinions: In open contempt of Gods word: in a ſecret ſecuritie of ſinne: and in a bloudy deſire to haue all taken away, by ſword, or burning, that be not of their faction. They that doe reade, with an indifferent iudgement, Pigius and Machiauel, two indifferent Patriarches of theſe two Religions, doe knowe full well that I ſay true.

Papiſtrie and impietie agree in three opinions.

Pigius.

Machiauelus.

Ye ſee, what maners and doctriue, our Engliſh men fetch out of Italy: For finding no others there, they can bring no other hither. And therefore, many godly and excellent learned Engliſh men, not many yeares agoe, did make a better choiſe, when open crueltie draue them out of this countrey, to place themſelues there, where Chriſtes doctrine, the feare of God, punishment of ſinne, and diſcipline of honeſtie, were had in ſpeciall regard.

wiſe and honeſt trauellers.

Germanie.

I was once in Italie my ſelfe: but I thanke God, my abode there, was but ix. dayes: And yet I ſawe in that little time, in one Citie, more libertie to ſinne, then euer I heard tell of in our noble Citie of London in ix. yeare. I ſawe, it was there as free to ſinne, not onely without all punishment, but alſo without any mans marking, as it is free in the Citie of London, to chooſe without all blame, whether a man luſt to weare Shoo or Pantocle. And good cauſe why: For being vnlike in trueth of Religion, they muſt needes be vnlike in honeſty of liuing. For bleſſed be Chriſt, in our Citie of London, commonly the commaundements of God, be more diligently taught, and the ſeruice of God more reuerently vſed, and that dayly in many priuate mens houſes, than they be in Italie once a weeke in their common Churches: where, maſking Ceremonies, to delite the eye, and vaine ſoundes, to pleaſe the eare, doe quite thruſt out of the Churches, all ſeruice of God in ſpirit & truth.

Venice.

London.

Seruice of God in England.

Seruice of God in Italie.

The Lord Maior of London.

Yea, the Lord Maior of London, being but a Ciuill officer, is commonly for his tyme, more diligent in punishing sinne, the bent enemy against God and good order, then all the bloudie Inquisitors in Italie be in seuen yeare. For, their care and charge is, not to punishe sinne, not to amend manners, not to purge doctrine, but onely to watch and ouersee that Christes true Religion set no sure footing, where the Pope hath any Iurisdiction. I learned, when I was at Venice, that there it is counted good pollicie, when there be foure or fiue brethren of one family, one, onely to marrie: and all the rest, to waulter with as little shame, in open letherie, as Swyne doe heere in the common myre. Yea, there be as fayre houses of religion, as great prouision, as diligent officers, to keepe vp this misorder, as Bridewell is, and all the Maisters there, to keepe downe misorder. And therefore, if the Pope him selfe, doe not onely graunt pardons to further this wicked purposes abrode in Italie, but also (although this present Pope, in the beginning, made some shew of misliking thereof) assigne both meede and merite to the maintenance of stewes and brothel houses at home in Rome: Then let wise men thinke Italie a safe place for wholesome doctrine, and godlie manners, and a fitte schoole for young Gentlemen of England to be brought vp in.

The Inquisitors in Italye.

An vngodlye pollicye.

Our Italians bring home with them other faultes from Italie, though not so great as this of Religion, yet a great deale greater, than many good men can well beare. For commonlie they come home, common contemners of mariage, and ready perswaders of all other to the same: not because they loue virginitie, nor yet because they hate prettie yong virgins, but, being free in Italie, to goe whether so euer lust will cary them, they doe not like, that lawe and honestie should be such a barre to their like libertie at home in England. And yet they be the greatest makers of loue, the dayly dalyers, with such pleasant words, with such smiling and secrete countenances, with such signes, tokens, wagers, purposed to be lost, before they were purposed to be made, with bargaines of wearing colours, floures, and herbes, to breede occasion of ofter meeting of him and her, and bolder talking of this and that, &c.

Contempt of mariage.

And

And although I haue seene some, innocent of all ill, and staide in all honestie, that haue vsed these things without all harme, without all suspicion of harme, yet these knackes were brought first into England by them, that learned them before in Italie in Circes Court and how Courtlie curtesies soeuer they be counted now, yet, if the meaning and maners of some that doe vse them, were somewhat amended, it were no great hurt, neyther to them selues, nor to others.

An other propertie of thys our English Italians is, to be marueilous singular, in all theyr matters: Singular in knowledge, ignorant of nothing: So singular in wisedome (in their owne opinion) as scarse they count the best Counseller the Prince hath, comparable with them: Common discoursers of all matters: busie searchers of most secret affayres: open flatterers of great men: priuie millikers of good men: Faire speakers, with smiling countenances, and much curtesie openly to all men: Ready backbiters, sore nippers, and spitefull reporters priuilie of good men. And being brought vp in Italie, in some free Citie, as all Cities be there: where a man may freelie discourse against what he will, against whome he lust: against any Prince, against any gouernment, yea against God him selfe, and his whole Religion: where he must be either Guelphe or Gibiline, either French, or Spanish: and alwayes compelled to be of some partie, of some faction, he shall neuer be compelled to be of any Religion: And if hee medle not ouermuch with Christes true Religion, he shal haue free libertie to embrace all Religions, and become, if he lust at once, without any let or punishment, Iewish, Turkish, Papish, and Deuillishe.

A yong Gentleman, thus bred vp in this goodly schoole, to learne the next and ready way to sinne, to haue a busie head, a factious heart, a talkatiue toong: fed with discoursing of factions: led to contemne God and his Religion, shall come home into England, but very ill taught, either to be an honest man him selfe, a quiet subiect to his Prince, or willing to serue God, vnder the obedience of true doctrine, or within the order of honest liuing.

I know, none will be offended with this my generall writing, but onely ſuch, as finde themſelues guilty priuatly therein: who ſhall haue good leaue to be offended with me, vntill they begin to amend themſelues. I touch not them that be good: and I ſay too little of them that be naught. And ſo, though not inough for their deſeruing, yet ſufficiently for this time, and more elſe when, if occaſion require.

And thus much haue I wandred from my firſt purpoſe of teaching a childe, yet not altogither out of the way, becauſe this whole talke hath tended to the onely aduaunce-ment of trueth in Religion, and honeſty of liuing: and hath beene wholly within the compaſſe of learning and good maners, the ſpeciall pointes belonging in the right bringing vp of youth.

But to my matter, as I began, plainly and ſimply with my young Scholler, So will I not leaue him, God willing, vntill I haue brought him a perfite Scholler out of the Schoole, and placed him in the Vniuerſitie to become a fitte Stu-dent, for Logicke and Rhetoricke: and ſo after to Phiſicke, Law, or Diui-nitie, as aptnes of nature, aduiſe of frends, and Gods diſpoſi-tion ſhall leade him.

The ende of the fyrſt Booke.

The second Booke, teaching the ready way to the Latin toong.

After that your scholler, as I said before, shall come in deede, first, to a ready perfitnes in translating, then to a ripe and skilfull choyse in marking out his sixe poyntes, as,

1. *Proprium.*
2. *Translatum.*
3. *Synonymum.*
4. *Contrarium.*
5. *Diuersum.*
6. *Phrases.*

Then take this order with him: Reade dayly vnto him some booke of Tullie, as the third booke of Epistles chosen out by Sturmius, *de Amicitia*, *de Senectute*, or that excellent Epistle conteining almost the whole first booke *ad Q. fra.* some Comedie of Terence or Plautus: but in Plautus, skilfull choise must be vsed by the Maister, to traine his Scholler to a iudgement, in cutting out perfectly ouer olde and vnproper words: Cæs. Commentaries are to be read with all curiositie, wherein especially without all exception to be made, either by frend or foe, is seene, the vnspotted propertie of the Latin toong, euen when it was, as the Grecians say, in ἀκμῇ, that is, at the highest pitch of all perfectnes, or some Orations of T. Liuius, such as be both longest and plainest.

Cicero.
Terentius.
Plautus.
Iul. Cæsar.
T. Liuius.

These bookes, I would haue him reade now, a good deale at euery lecture: for he shall not now vse dayly translation, but onely conster againe, and parse, where ye suspect is any neede:

yet, let him not omitte in these bookes, his former exercise, in marking diligently, and writing orderly out his fyre pointes. And for translating, vse you your selfe, euery second or third day, to choose out, some Epistle *ad Atticum*, some notable common place out of his Orations, or some other part of Tullie, by your discretion, which your Scholler may not knowe where to finde: and translate it you your selfe, into plaine natural English, and then geue it him to translate into Latin agayne: allowing him good space and time to doe it, both with diligent heede, and good aduisement. Heere his witte shall be newe set on worke: his iudgement, for right choyce, truely tryed: his memorie, for sure reteining, better exercised, then by learning any thing without the booke: and heere, how much he hath profited, shall plainly appeare. When he bringeth it translated vnto you, bring you forth the place of Tullie: lay them togither: compare the one with the other: commend his good choice, and right placing of words: Shewe his faultes iently, but blame them not ouer sharply: for of such misslings, gently admonished of, proceedeth glad and good heed taking: of good heed taking, springeth chiefly knowledge, which after, groweth to perfitnes, if this order, be diligently vsed by the Scholler, and iently handled by the Master: for heere shall all the hard points of Grammer, both easely, and surely be learned vp: which, Schollers in common Schooles, by making of Latins, be groping at, with care, & feare, and yet in many yeares, they scarse can reach vnto them. I remember, when I was yong, in the North, they went to the Grammer schoole, little children: they came from thence great lubbers: alwayes learning, and litle profiting: learning without booke, euery thing, vnderstanding within the booke, little, or nothing: Their whole knowledge, by learning without the booke, was tied onely to their tong & lips, and neuer ascended vp to the braine & head, and therefore was soone spit out of the mouth againe: They were, as men alwayes going, but euer out of the way: and why? For their whole labor, or rather great toyle without order, was euen vaine idlenesse without profit. In deede, they tooke great paines about learning: but employed small labour

in

in learning: When by this way prescribed in this booke, being straight, plaine, and easie, the scholler is alwaies laboring with pleasure, and euer going right on forward with profit: Always laboring I say, for, or he haue construed, parced, twise translated ouer by good aduisement, marked out his fire points by skilfull iudgement, he shall haue necessarie occasion, to reade ouer euery lecture, a dosen times, at the least. Which, because he shall doe alwayes in order, he shall doe it alwayes with pleasure: And pleasure alloureth loue: loue hath lust to labor: labor alwayes obteineth his purpose, as most truely both Aristotle in his Rhetoricke, & Oedipus in Sophocles doe teach, saying, πᾶσι γὰρ ἐκπονεῖν ἡδονή. &c. and this oft reading, is ỹ very right folowing of ỹ good counsell which Pliny doth geue to his frend Fuscus, saying, *Multũ, non multa*. But to my purpose againe. *Rhet. 2. In Oedip. Tyr. Epi. lib. 7.*

When, by this diligent, and speedie reading ouer those forenamed good bookes of Tullie, Terence, Cæsar, and Liuie, and by this second kinde of translating out of your English, time shall breede skill, and vse shall bring perfection, then ye may trie, if ye will, your scholler, with the third kind of translation: although the two first wayes, by mine opinion, be not onely sufficient of them selues, but also surer, both for the Masters teaching, and schollers learning, then this third way is: Which is thus: Write you in English, some letter, as it were from him to his father, or to some other frend, naturally, according to the disposition of the childe, or some tale, or fable, or plaine narration, according as Aphthonius beginneth his exercises of learning, and let him translate it into Latin againe, abiding in such place, where no other scholler may prompt him. But yet, vse you your selfe such discretion for choyce therein, as the matter may be within the compasse, both for words and sentences, of his former learning and reading. And now take heede, least your scholler doe not better in some point, then you your selfe, except yee haue beene diligently exercised in these kindes of translating before.

I had once a proofe heereof, tried by good experience, by a deare frend of mine, whē I came first from Cambrige, to serue the Queenes Maiestie, then Lady Elizabeth, lying at Worthy

Syr Anthony Denys in *Chesshon*, Iohn Whitneye, a yong Ientleman, was my bedfellow, who willingly by good nature, and prouoked by mine aduice, began to learne the Latin toong, after the order declared in this booke. We began after Christmas: I read vnto him Tullie *de Amicitia*, which he did euery day twise translate, out of Latine into English, and out of English into Latin againe. About S. Laurence tide after, to proue how he profited, I did choose out Torquatus talke *de Amicitia*, in the latter end of the first booke *de finib.* because that place was the same in matter, like in words and phrases, nigh to the forme and fashion of sentences, as he had learned before in *de Amicitia*. I did translate it my selfe into playne English, and gaue it him to turne into Latine: Which he did, so choisely, so orderly, so without any great misse in the hardest poynts of Grammer, that some, in seuen yeare in Grammer Schooles, yea, and some in the Vniuersitie too, can not do halfe so well. This worthy yong Ientleman, to my greatest greefe, to the great lamentation of that whole house, and specially to that most noble Lady, now Queene Elizabeth her selfe, departed within fewe dayes, out of this world.

And if in any cause, a man may, without offence of God, speake somewhat vngodly, surely, it was some greefe vnto me, to see him hie so hastely to God, as he did. A Court, full of such yong Ientlemen, were rather a Paradise than a Court vpon earth. And though I had neuer Poeticall head, to make any verse, in any tong, yet either loue, or sorrow, or both, did wring out of me then, certaine carefull thoughts of my good will towards him, which in my mourning for him, fell forth, more by chaunce, than either by skill or vse, into this kinde of misorderly meeter.

Mine owne *Iohn Whitney*, now farewell, now death doth part vs twaine.
No death, but parting for a while, whome life shall ioyne againe.
Therfore my hart cease sighes and sobbes, cease sorrowes seede to sowe.
Whereof no gaine, but greater greefe, and hurtfull care may

may growe.
Yet, when I thinke vpon ſuch gifts of grace as God him lent,
My loſſe, his gaine, I muſt a while, with ioyfull teares lament.
Yong yeares to yeeld ſuch fruite in Court, where ſeede of vice is ſowne,
Is ſometime read, in ſome place ſeene, amongſt vs ſeldome knowne.
His life he ledde, Chriſtes lore to learne, with will to worke the ſame,
He read to knowe, and knew to liue, and liued to praiſe his name.
So faſt to frende, ſo foe to few, ſo good to euery wight,
I may well wiſhe, but ſcarcely hope, againe to haue in ſight.
The greater ioy his life to mee, his death the greater paine:
His life in Chriſt ſo ſurely ſet, doth glad my hart againe.
His life ſo good, his death better, do mingle mirth with care,
My ſpirit with ioy, my fleſh with griefe, ſo deere a frend to ſpare.
Thus God the good, while they be good, doth take, and leaue vs ill.
That we ſhould mend our ſinfull life, in life to tary ſtill.
Thus, we well left, be better reft, in heauen to take his place,
That by like life and death, at laſt, we may obtayne lyke grace.
Mine owne *Iohn Whiteney* againe farewell, a while thus part in twayne,
Whome payne doth part in earth, in heauen great ioy ſhall ioyne agayne.

In this place, ere I proceede farther, I will now declare, by whoſe authoritie I am lead, and by what reaſon I am mooued

to thinke, that this way of double translation out of one toong into an other, in either onely, or at least chiefly, to be exercised, specially of youth, for the ready and sure obtayning of any toung.

There be fiue wayes appointed by the best learned men, for the learning of tongues, and encrease of eloquence, as

1. *Translatio linguarum.*
2. *Paraphrasis.*
3. *Metaphrasis.*
4. *Epitome.*
5. *Imitatio.*
6. *Declamatio.*

All these be vsed, and commended, but in order, and for respects: as person, habilitie, place, and time shall require. The fiue last, be fitter for the Maister, then the Scholler, for men, then for children: for the Vniuersities, rather then for Grammer schooles: yet neuertheless, which is fittest in mine opinion, for our Schoole, and which is, either wholy to be refused, or partlie to be vsed for our purpose, I will by good authoritie, and some reason, I trust particularly of euery one, and largely inough of them all, declare orderly vnto you.

Translatio Linguarum.

Translation, is easie in the beginning for the Scholler, and bringeth also much learning and great iudgement to the Maister. It is most common, and most commendable of all other exercises for youth: most common, for all your constructions in Grammer schooles, be nothing else but translations: but because they be not double translations, as I doe require, they bring forth but simple and single commoditie, and because also they lacke the dayly vse of writing, which is the onely thyng that breedeth deepe roote, both in the wit, for good vnderstanding, and in the memory, for sure keeping of all that is learned: Most commendable also, and that by the iudgement of all Authors, which intreat of these exercises. Tullie in the person of L. Crassus, whom he maketh his example of Eloquence

L. de Or.

and

and true iudgement in learning, doth, not onely prayse specially, and chuse this way of translation for a yong man, but doth also discommend and refuse his owne former wont, in exercising *Paraphrasin* and *Metephrasin*. *Paraphrasis* is, to take some eloquent Oration, or some notable common place in Latine, and expresse it with other words. *Metaphrasis* is, to take same notable place out of a good Poete, and turne the same sense into Metre, or into other words in Prose. Crassus, or rather Tullie, doth mislike both these wayes, because the Author, either Orator or Poete, had chosen out before, the fittest words and aptest composition for that matter, and so he, in seeking other, was driuen to vse the worse.

Quintilian also preferreth translation before all other exercises: yet hauing a lust, to dissent from Tullie, (as he doth in very many places, if a man reade his Rhetorick ouer aduisedlie, and that rather of an enuious minde, then of any iust cause) doth greatlie commend *Paraphrasis*, crossing spitefully Tullies iudgement in refusing the same: and so doe Ramus and Tallæus euen at this day in Fraunce too. But such singularitie, in dissenting from the best mens iudgements, in liking onely their owne opinions, is much misliked of all them, that ioyne with learning, discretion, and wisedome. For he that can neyther like Aristotle in Logicke and Philosophy, nor Tullie in Rhethorike and Eloquence, will, from these steppes, likely enough presume by like pride, to mount hyer, to the misliking of greater matters: that is eyther in Religion, to haue a dissentious head, or in the common wealth, to haue a factious hart: as I knewe once a Student in Cambridge, who for a singularitie, began first to dissent in the Schooles from Aristotle, and soone after became a peruerse Arian, agaynst Christ, and all true Religion: and studied diligently Origene, Basilius, and S. Hierome, onely to gleane out of their workes the pernicious heresies of Celsus, Eunomius, and Heluidius, whereby the Church of Christ, was so poisoned withall. *Quint. x.*

But to leaue these hye poinctes of Diuinitie: surely, in this quiet and harmeles controuersie for the liking, or misliking of *Paraphrasis* for a yong Scholer, euen as far as Tully goeth

beyond

beyond Quintilian, Ramus, and Talæus, in perfite Eloquence, euen so much by mine opinion, come they behynde Tullie, for true iudgement in teaching the same.

* Plinius Secundus. Plinius dedit Quintiliano præceptori suo, in matrimoniũ filia, 60000 nummos. Epist. lib. 67. lib. Epist.

* Plinius secundus, a wise Senator of great experience excelently learned him selfe, a liberall Patrone of learned men, and the purest writer, in myne opinion, of all his age, I except not Suetonius, his two Scholemasters Quintilian and Tacitus, nor yet his most excellent learned Uncle, the Elder Plinius, doth expresse in an Epistle to his freend Fuscus, many good wayes for order in study: but he begynneth with translation, and preferreth it before all the rest: and because his words be notable, I will recite them.

> *Vtile in primis, vt multi præcipiunt, ex Græco in Latinum, & ex Latino vertere in Græcum: Quo genere exercitationis, proprietas splendorq; verborum, apta structura sententiarum, figurarum copia, & explicandi vis colligitur. Præterea imitatione optimorum, facultas similia inueniendi paratur: & quæ legentem, fefellissent, transferrentem fugere non possunt. Intelligentia ex hoc, & iudicium acquiritur.*

Ye perceiue, how Plinie teacheth, that by this exercise of double translating, is learned, easily, sensibly, by little and little, not onely all the hard congruities of Grammer, the choyce of aptest words, the right framing of words, and sentences, cumlines of figures and formes, fitte for euery matter, and proper for euery toung, but that which is greater also, in marking dayly, and folowing diligently thus, the steps of the best Authors, like inuention of Arguments, like order in disposition, like vtterance in eloquution, is easely gathered vp: whereby your Scholler shall be brought not onely to like Eloquence, but also, to all true vnderstanding and right iudgement, both for writing and speaking. And where Dionys. Halicarnassæus hath written two excellent bookes, the one, *de delectu optimorum verborum*, the which, I feare, is lost, the other, of the right framing of words and sentences, which doth remaine

yet

yet in Greeke, to the great profite of all them, that truely ſtudie for Eloquence: yet this way of double tranſlating, ſhall bring the whole profite of both theſe bookes to a diligent ſcholler, and that eaſelie and pleaſantlye, both for fitte choyce of woords, and apt compoſition of ſentences. And by theſe authorities and reaſons am I mooued to thinke, this way of double tranſlating, either onely or chiefly, to be fitteſt, for the ſpeedie and perfect atteining of any tong. And for ſpeedy atteyning, I durſt venture a good wager, if a ſcholler, in whome, is aptnes, loue, diligence, and conſtancie, would but tranſlate, after this ſort, one little booke in Tullie, as *de ſenectute*, with two Epiſtles, the firſt, *ad Q. Fra.* the other, *ad Lentulum*, the laſt ſaue one in the firſt booke: that ſcholler, I ſay, ſhould come to a better knowledge in the Latin tong, then the moſt part doe that ſpend foure or fiue yeares, in tolling all the rules of Grammer in common ſchooles. In deede, this one booke, with theſe two Epiſtles, is not ſufficient to affourd all Latin woords (which is not neceſſary for a yong ſcholler to knowe) but it is able to furniſh him fully, for all pointes of Grammer, with the right placing, ordering, and vſe of woords in all kinde of matter. And why not? for it is read, that Dion. Pruſſæus, that wiſe Philoſopher, and excellent Orator of all his time, did come to the great learning and vtterance that was in him, by reading, and folowing onely two bookes, Phædron Platonis, and Demoſthenes moſt notable Oration, περὶ παραπρεσβείας. And a better and neerer example herein may be, our moſt noble Queene ELIZABETH, who neuer tooke yet Greeke nor Latin Grammer in her hand, after the firſt declining of a Nowne and a Verbe, but onely by this double tranſlating of Demoſthenes and Iſocrates daylie without miſſing euery fyne noone, and likewiſe ſome part of Tullie euery after noone, for the ſpace of a yeare or two, hath attayned to ſuch a perfect vnderſtanding in both the toungs, and to ſuch a readie vtterance of the Latin, and that with ſuch a iudgement, as they be fewe in number in both the Vniuerſities, or elſe where in *England*, that be in both tongues, comparable with her Maieſtie. And to conclude in a ſhort rowme, the commodities of double tranſlation, ſurely

the minde by dayly marking, first, the cause and matter: then, the woyds and phrases: next, the oyder and composition: after, the reason and arguments: then, the formes and figures of both the tongues: lastly, the measure and compasse of euery sentence, must needes by litle and little, drawe vnto it the like shape of eloquence, as the author doth vse, which is read.

And thus much for double translation.

Paraphrasis.

Lib. x. *Paraphrasis*, the second point, is, not onely to expresse at large with moe woyds, but to striue and contend (as Quintilian sayth) to translate the best latin authoys, into other latin woyds, as many or there aboutes.

This waie of exercise was vsed first by C. Crabo, and taken vp for a while, by L. Crassus, but soone after, vpon due proofe thereof reiected iustly by Crassus and Cicero, yet allowed and made sterling agayne by M. Quintilian: neuertheless, shortly after, by better assaye, disalowed of his owne scholler Plinius Secundus, who tearmeth it rightly thus, *Audax contentio.* It is a bold comparison in deede to thinke to say better, then that is best. Such turning of the best into woyse, is much like the turning of good wine, out of a fayre sweete flaggon of siluer, into a foule musty bottle of leather: or, to turne pure gold and siluer, into foule brasse and copper.

Such kinde of *Paraphrasis*, in turning, chopping, and changing, the best to woyse, either in the minte or schooles, (though M. Brokke and Quintilian both say the contrary) is much misliked of the best and wisest men. I can better allow an other kinde of *Paraphrasis*, to turne rude and barbarous, into proper and eloquent: which neuertheless is an exercise, not fitte for a Scholler, but for a perfite Maister, who in plenty hath good choyce, in copie hath right iudgement, and grounded skill, as did appeare to be in Sebastian Castalio, in translating Kemppes booke *de imitando Christo.*

But to follow Quintilianus aduise for *Paraphrasis*, were euen to take payne, to seeke the woyse and fowler way, when the playne and fayrer is occupied before your eyes.

The

The olde and beſt authors that euer wrote, were content if occaſion required, to ſpeake twiſe of one matter, not to chaunge the words, but *ἐπὶ τὸ αὐτό*, that is, word for word to expreſſe it againe. For they thought that a matter, well expreſſed with fitte wordes and apt compoſition, was not to be altered, but liking it well their ſelues, they thought it would alſo be well allowed of others.

A Schoolemaiſter (ſuch a one as I require) knoweth that I ſay true.

He readeth in Homer, almoſt in euery booke, and ſpecially *in Secundo, & nono Iliados*, not onely ſome verſes, but whole leaues, not to be altered with newe, but to be uttered with the olde ſelfe ſame wordes. *Homerus.* λ { 2. 9.

He knoweth that Xenophon, writing twiſe of Ageſilaus, once in his life, againe in the hiſtory of the Greekes, in one matter, keepeth alwayes the ſelfe ſame wordes. He doth the like, ſpeaking of Socrates, both in the beginning of his Apologie, and in the laſt end of *ἀπομνημονευμάτων*. *Xenophon.*

Demoſthenes alſo, in 4. *Philippica*, doth borrow his owne wordes uttered before in his Oration *de Cherſoneſo*. He doth the like, and that more at large, in his Orations againſt Andration and Timocrates. *Demoſthenes.*

In Latin alſo, Cicero in ſome places, and Virgil in mo, doe repeat one matter, with the ſelfe ſame words. Theſe excellent authors, did thus, not for lacke of wordes, but by iudgement and ſkill, whatſoeuer other more curious, and leſſe ſkilfull, doe thinke, write, and doe. *Cicero.* *Virgilius.*

Paraphraſis neuertheleſſe hath good place in learning, but not, by mine opinion, for any ſcholler, but it is onely to be left to a perfite Maiſter, either to expound openly a good author withall, or to compare priuatelie, for his owne exercise, how ſome notable place of an excellent author, may be uttered with other fitte wordes: but if ye alter alſo, the compoſition, forme, and order, then that is not *Paraphraſis*, but *Imitatio*, as I will fully declare in fitter place.

The ſcholler ſhall winne nothing by *Paraphraſis*, but onely, if we may beleeue Tullie, to chooſe worſe wordes, to place them

them out of order, to feare ouermuch the iudgement of the maister, to mislike ouermuch the hardnes of learning, and by vse, to gather vp faultes, which hardly will be left off againe.

The maister in teaching it, shall rather encrease his owne labour, then his schollers profite: for when the scholler shall bring vnto his maister a peece of Tullie, or Cæsar, turned into other Latin, then must the maister come to Quintilians goodly lesson *de Emendatione*, which, (as he sayth) is the most profitable part of teaching: but not in mine opinion, and namely for youth in Grammer schooles. For the maister now taketh double paynes: first, to marke what is amisse: againe, to inuent what may be sayd better. And heere perchaunce, a very good maister may easely both deceiue himselfe, and leade his schollers into errour.

It requireth greater learning, and deeper iudgement, then is to be hoped for at any schoolemasters hand: that is, to be able alwayes learnedly and perfectly.

Mutare quod ineptum est:
Transmutare quod peruersum est:
Replere quod deest:
Detrahere quod obest:
Expungere quod inane est.

And that, which requireth more skill, and deeper consideration.

Premere tumentia:
Extollere humilia:
Astringere luxuriantia:
Componere dissoluta.

The Maister may heere onely stumble, and perchaunce faule in teaching, to the marring and mayning of the Scholler in learning, when it is a matter, of much reading, of great learning & tryed iudgement, to make true difference betwixt

Sublime, & Tumidum:
Grande, & immodicum:
Decorum, & ineptum:
Perfectum, & nimium.

Some

Some men of our time, counted perfect maisters of eloquence, in their owne opinion the best, in other mens iudgements verie good, as Omphalius euery where, Sadoletus in many places, yea also my frende Osorius, namely in his Epistle to the Queene, and in his whole booke *de Iustitia*, haue so ouer reached themselues, in making true difference in the poyntes afore rehearsed, as though they had beene brought vp in some schoole in Asia, to learne to decline, rather then in Athens with Plato, Aristotle, and Demosthenes, (from whence Tullie fetched his eloquence) to vnderstand, what in euery matter, to be spoken or written on is, in very deede, *Nimium, Satis, Parum*, that is for to say, to all considerations, *Decorum*, which, as it is the hardest point in all learning, so is it the faireſt and onely marke, that Schollers, in all their study, must alwayes shoote at, if they purpose an other day to be either sound in Religion, or wise and discreete in any vocation of the common wealth.

Againe in the lowest degree, it is no low poynt of learning & iudgemēt for a Scholemaister, to make true differēce betwixt

Humile & depressum:
Leue & remissum:
Siccum & aridum:
Exile & macrum:
Inaffectatum & neglectum.

In these pointes, some louing Melanchon well, as he was well worthy, but yet not considering well nor wisely, how he of nature, and all his lyfe and studie by iudgement was wholy spent in *genere disciplinabili*, that is in teaching, reading, and expounding playnly and aptly schoole matters, and therefore imployed thereunto, a fitte, sensible, and calme kinde of speaking and writing, some I say, with very well lyuing, but not with very well weying Melanchones doings, doe frame themselues a stile, colde, leane, and weake, though the matter be neuer so warme and earnest, not much vnlike vnto one, that had a pleasure, in a roughe, raynie winter day, to cloth himselfe with nothing else, but a demie bukram cassock, plaine without

plaites, and single without lyning: which will neither beare off winde nor weather, nor yet keepe out the sunne in any hote day.

Paraphrasis in vse of teaching hath hurt Melancthons stile in writing.

Some suppose, and that by good reason, that Melancthon himselfe came to this low kinde of writing, by vsing ouer much *Paraphrasis* in reading: For studying thereby to make euery thing streight and easie, in smoothing and plaining all things too much, neuer leaueth, while the sence it selfe be left, both lowse and leasie. And some of those *Paraphrasis* of Melancthon be set out in Print, as *Pro Archaia Poeta, & Marco Marcello*: But a scholler, by mine opinion, is better occupied in playing or sleeping, than by spending time, not onely vaynly, but also harmefully, in such a kinde of exercise.

If a Maister would haue a perfect example to follow, how, in *Genere sublimi*, to auoyde *Nimium*, or in *Mediocri*, to atteyne *Satis*, or in *Humili*, to eschew *Parum*, let him reade diligently for the first. *Secundam Philippicam*, for the meane *De Natura Deorum*, and for the lowest, *Partitiones*. Or if in an other tong, ye looke for like example, in like perfection, for all those three degrees, reade *Pro Ctesiphonte, Ad Leptinem, & Contra Olympiodorum*, and what witte, Arte, and diligence is able to affourd, ye shall plainely see.

Cicero.

Demosthenes.

For our time, the odde man to performe all three perfectly, what so euer he doth, and to knowe the way to doe them skilfully, when so euer he list, is in my poore opinion, Ioannes Sturmius.

Ioan. Stur.

Or also counselleth all schollers to be ware of *Paraphrasis*, except it be from worse to better, from rude and barbarous, to proper and pure Latin, and yet no man to exercise that neyther, except such one as is already furnished with plentie of learning, and grounded with stedfast iudgement before.

All these faultes, that thus many wise men doe finde with the exercise of *Paraphrasis*, in turning the best Latin, into other, as good as they can, that is, ye may be sure, into a great deale worse, than it was, both in right choyce for proprietie, and trewe placing, for good order is committed also commonlye in all common Schooles, by the Schoolemaisters, in tossing

and

and troubling yong wittes (as I sayd in the beginning) with that butcherly feare in making of Latins.

Therefore, in place of Latines for yong schollers, and of *Paraphrasis* for the masters, I would haue double translation specially vsed. For in double translating a perfit peece of Tully or Cæsar, neither the scholler in learning, nor the maister in teaching can erre. A true touchstone, a sure metwand lyeth before both their eyes. For all right congruitie: proprietie of words: order in sentence: the right imitation, to inuent good matter, to dispose it in good order, to confirme it with good reason, to expresse any purpose fitly & orderly, is learned thus, both easely & perfitly: Yea, to misse sometime in this kinde of translation, bringeth more profit, than to hit right, either in *Paraphrasi* or making of Latins. For though ye say well, in a Latin making, or in a *Paraphrasis*, yet you being but in doubt, and vncertaine whether ye say well or no, ye gather and lay vp in memorie, no sure fruite of learning thereby: But if ye fault in translation, ye are easely taught, how perfitly to amend it, and so well warned, how after to eschew all such faultes againe.

Paraphrasis therefore, by mine opinion, is not meete for Grammer schooles: nor yet very fitte for yong men in the Vniuersitie, vntill studie and tyme haue bred in them perfit learning, and stedfast iudgement.

There is a kynde of *Paraphrasis*, which may be vsed without all hurt, to much profit: but it serueth onely the Greeke and not the Latin, nor no other tong: as, to alter *linguam Ionicam aut Doricam* into *meram Atticam*: A notable example there is left vnto vs by a notable learned man Diony. Halicarn. who, in his booke, περὶ συνθέσεως, doth translate the goodly story of Candaulus and Gyges in 1. *Herodoti*, out of *Ionica lingua*, into *Atticam*. Reade the place, and ye shall take both pleasure and profit, in conference of it. A man, that is exercised in reading, Thucydides, Xenophon, Plato, & Demosthenes, in vsing to turne like places of Herodotus, after lyke sort should shortly come to such a knowledge, in vnderstanding, speaking, & writing the Greeke tong, as fewe or none hath yet attayned in *England*. The like exercise of *Dorica lingua*, may

be

be also vsed, if a man take that little booke of Plato, *Timæus Locrus, De Animo & natura*, which is written *Dorice*, and turne it into such Greeke as Plato vseth in other workes. The booke is but two leaues, and the labour would be but two weekes: but surely the profit, for easie vnderstanding, and true writing the Greeke toung, would counteruayle with the toyle, that some men taketh, in otherwise coldly reading that tong, two yeares.

And yet, for the Latin tong, and for the exercise of *Paraphrasis*, in those places of Latin, that can not be bettered, if some yong man, excellent of witte, couragious in will, lustie of nature, and desirous to contend euen with the best latin, to better it, if he can, surely I commend his forwardnesse, and for his better instruction therein, I will set before him, as notable an example of *Paraphrasis*, as is in Record of learning. Cicero him selfe, doth contend in two sundry places, to expresse one matter, with diuerse words: and that is *Paraphrasis*, saith Quintilian. The matter I suppose, is taken out of *Panætius*, and therefore being translated out of Greeke at diuers times, is vttered for his purpose, with diuers words and formes: which kinde of exercise, for perfect learned men, is very profitable.

2. De finib.

a. *Homo enim Rationem habet à natura menti datum, qua, & causas rerum & consecutiones videt, & similitudines transfert, & disiuncta coniungit, & cum præsentibus futura copulat, omnemque complectitur vitæ consequentis statum* b. *Eadémque ratio facit hominem hominum appetentem, cumque his, natura, & sermone & vsu congruentem: vt profectus à charitate domesticorum ac suorum, currat longius, & se implicit: primò Ciuium, deinde omnium mortalium societati: vtq; non sibi soli se natum meminerit, sed patriæ, sed suis, vt exigua pars ipsi relinquatur.* c. *Et quoniam eadem natura cupiditatem ingenuit homini veri inueniendi, quod facilimè apparet, cum vacui curis, etiam quid in cœlo fiat, scire auemus. &c.*

1. Offici-

1. Officiorum.

a. *Homo autem, qui rationis est particeps, per quã consequentia cernit, & causas rerum videt, earumque progressus, & quasi antecessiones non ignorat, similitudines comparat, rebusque præsentibus adiungit, atque annectit futuras, facile totius vitæ cursum videt, ad eamque degendam præparat res necessarias.* b. *Eademque natura vi rationis hominem conciliat homini, & ad Orationis, & ad vitæ societatem: ingeneratque imprimis precipuum quendam amorem in eos, qui procreati sunt, impellatque vt hominum cœtus & celebrari inter se, & sibi obedire velit, ob eusque causas, studeat parare ea, quæ suppetant ad cultum & ad victum, nec sibi soli, sed conjugi, liberis, cæterisque quos charos habeat, tuerique debeat.* c. *Quæ cura excitat etiam animos, & maiores ad rem gerendam facit: inprimisque hominis est propria viri inquisitio atque inuestigatio: ita cum sumus necessariis negotijs, curisque vacui, tum auemus aliquid videre, audire, addiscere, cognitionémq; rerum mirabilium, &c.*

The conference of these two places, conteyning so excellent a peece of learning as this is, expressed by so worthy a witte, as Tullies was, must needes bring great pleasure and profit to him, that maketh trew count of learning and honesty. But if we had the Greeke Author, the first paterne of all, and thereby to see, how Tullies wit did worke at diuerse times, how out of one excellent Image, might be framed two other, one in face and fauour, but somewhat differing in forme, figure, and colour, surely, such a peece of workemanship compared with the Paterne it selfe, would better please the eyes of honest, wise, and learned mindes, than two of the fairest Venusses that euer Apelles made.

And thus much, for all kinde of *Paraphrasis*, fit or vnfit for Schollers, or other, as I am led to thinke, not onely, by mine owne experience, but chiefly by the authority & iudgement of those, whom I my selfe would gladlyest follow, and do counsell

all myne to doe the same: not contending with any other, that will otherwise either thinke or doe.

Metaphrasis.

This kinde of exercise is all one with *Paraphrasis*, saue it is out of verse, either into prose, or into some other kinde of meter: or else, out of prose into verse, which was Socrates exercise & pastime (as Plato reporteth) when he was in prison, to translate Æsopes Fables into verse. Quintilian doth greatly praise also this exercise: but because Tullie doth disalow it in yong men, by mine opinion, it were not well to vse it in Grammer Schooles, euen for the selfe same causes, that be recited against *Paraphrasis*. And therefore, for the vse and misuse of it, the same is to be thought, that is spoken of *Paraphrasis* before. This was *Sulpitius* exercise: and he gathering vp thereby, a Poeticall kinde of talke, is iustly named of Cicero, *grandis & Tragicus Orator:* which I thinke is spoken, not for his praise, but for other mens warning, to eschew the like fault. Yet neuertheles, if our Schoolemaister for his owne instruction, be desirous to see a perfect example hereof, I will recite one, which I thinke, no man is so bold, to say, that he can amend it: and that is Chrises the Priestes Oration to the Greekes, in the beginning of Homers Ilias, turned excellently into prose by Socrates himselfe, and that aduisedly and purposely for other to follow: and therefore he calleth this exercise, in the same place, μίμησιν, that is, *Imitatio*, which is most trew: but in this booke, for teaching sake, I will name it *Metaphrasis*, reteyning the word, that all teachers in this case, doe vse.

Plato in Phædone.

Homerus. I. Ιλιαδ.

ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν:
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα:
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
χρυσέῳ ἀνὰ σκήπτρῳ: καὶ ἐλίσσετο πάντας Ἀχαιούς.
Ἀτρεΐδα δὲ μάλιστα, δύω κοσμήτορε λαῶν.
Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἶκαδ' ἱκέσθαι.

στείλαι

παῖδα δέ μοι λύσατε φίλιον, τὸν δ' ἄποινα δίχεσθε,
αἰζομένω Διὸς υἱὸν ἑκηβόλον Ἀχιλλῆα.
Ὣς ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα.
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
μή σε γέρον κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
ἢ νῦν δηθύνοντα, ἢ ὕστερον αὖθις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἐπείσῃ
ἡμετέρῳ ἐν οἴκῳ, ἐν Ἄργεϊ τηλόθι πάτρης
ἰστὸν ὑφαινέμεναι, καὶ ἐμὸν λέχος ἐμπεδέοντα.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὡς κε νέηαι.
ὣς ἔφατ', ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κίεν ἁλὸς ἀγρόνδε,
Ἀπόλλωνι ἄνακτι, τὸν ὤπασε Φοῖβος Ἀπόλλων.
κλῦθι μευ ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλάν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις
Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
εἰ δή ποτε τοι κατὰ πίονα μηρί' ἔκηα
ταύρων, ἠδ' αἰγῶν, τόδέ μοι κρήηνον ἐέλδωρ.
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Socrates in 3. de Rep. sayth thus,

Φράσον γὰρ ἄνευ μίτρης
ὃν γὰρ εἰμὶ πρεσβύτης.

ἦλθον ὁ Χρύσης, τῆς τε θυγατρὸς λύτρα φέρων, καὶ ἱκέτης τῶν Ἀχαιῶν, μάλιστα δὲ τῶν Ἀτρειδῶν· καὶ ἰδὼν τοὺς, εὐχετο, ἐκείνους μὲν τοὺς θεοὺς δοῦναι ἐλόντας τὴν πόλιν, αὐτοὺς δὲ σωθῆναι, τὴν τε θυγατέρα οἱ αὐτῷ λῦσαι, δεξαμένους ἄποινα, καὶ τὸν θεὸν αἰδεσθέντας. Τοιαῦτα δὲ εἰπόντος αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντό τε καὶ συνήνουν, ὁ δὲ Ἀγαμέμνων ἠγρίαινε, ἐκέλευέ τε καὶ ἀπέπεμπε, καὶ ἔτι μᾶλλον ἰὼν ἔφοβε μὴ ἐλθοῖεν, μὴ αὐτῷ τὸ τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. πρὶν δὲ λυθῆναι αὐτοῦ θυγατέρα, ὃν Ἄργει ἐν οἴκῳ μετ' ἐμοῦ. ἀπέπεμπε δὲ ἐκέλευε, καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι. ὁ δὲ ἐφοβήθη ἀκούσας, ἐδείσε τε καὶ ἀπῆει σιγῇ. ἀπελθόντες δ' ἐκ τοῦ στρατοπέδου, πολλὰ τὸν Ἀπόλλωνα ἐῤῥέζετο· τὰς τε ἐπωνυμίας τῶν θεῶν ἀναπαλαίων, καὶ ὑπομιμνήσκων καὶ μιμησιῶν, εἴ τι ποτὲ ἢ ἐν ναῷ οἰκοδομήσειν, ἢ ἐν ἱερῶν θυσίαις κεχαρισμένον ἐφράσειε, ἐξ ὧν δὴ χάριν κατύχετο τίσαι τοὺς Ἀχαιοὺς τὰ ἐκείνου δάκρυα τοῖς ἐκείνου βέλεσιν.

To compare Homer and Plato together, two wonders of nature, and arte for wit and eloquence, is most pleasant & profitable, for a man of ripe iudgement. Platos turning of Homer

in this place, doth not rise aloft in Poeticall tearmes, but goeth lowe and soft on foote, as prose and *Pedestris oratio* should doe. If Sulpicius had had Platos consideration, in right vsing this exercise, he had not deserued ỹ name of *Tragicus Orator*, who should rather haue studied to expresse *vim Demosthenis*, than *furorem Poeta*, how good so euer he was, whome he did follow.

And therefore would I haue our Schoolemaister wey well togither Homer and Plato, and marke diligently these foure poyntes, what is kept: what is added: what is left out: what is chainged, either, in choise of wordes, or forme of sentences, which foure poyntes be the right tooles, to handle like a workeman, this kinde of worke: as our Scholler shall better vnderstand, when he hath beene a good while in the Vniuersitie: to which time and place, I chiefly remitte this kinde of exercise.

And because I euer thought examples to be the best kinde of teaching, I will recite a golden sentence out of that Poete, which is next vnto Homer, not onely in time, but also in worthines: which hath beene a paterne for many worthy wittes to followe, by this kinde of *Metaphrasis*. But I will content my selfe, with foure workemen, two in Greeke, and two in Latin, such, as in both the tonges, wiser and worthier can not be looked for. Surely, no stone set in golde by most cunning workemen, is in deede, if right count be made, more worthie the looking on, than this golden sentence, diuersly wrought vpon, by such foure excellent Masters.

Hesiodus. 2.

1. ἔστιν μὲν πανάριστος, ὃς αὐτὸς πάντα νοήσει
φρασσάμενος, τά κ' ἔπειτα καὶ εἰς τέλος ἦσσον ἀμείνων:
2. ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται:
3. ὃς δέ κε μήτ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὁ δ' αὖτ' ἀχρήιος ἀνήρ.

¶ Thus rudely turned into base *Englishe.*

1. That man in wisedome passeth all,
to know the best who hath a head:
2. And meetely wise eek counted shall,

who

who yeelds him selfe to wise mens read:
3. Who hath no witte, nor none will heare,
amonges all fooles the bell may beare.

Sophocles in Antigone.

1. Φημ' ἔγωγε, κἀσοβεῖσθαι πολύ
Φωῦσαι τὸν ἄνδρα, πάντ' ἐπεσκήμας πάλαι:
2. εἰ δ' ὄλλυ (φίλοι γὰρ τοῦτο μὴ πάντα ῥηθεῖν)
κ' ἦν τῷδ' λεγόντων τοῦ κρεῖσσον τὸ μεμβάναι.

Marke the wisedome of Sophocles, in leauing out the last sentence, because it was not comely for the sonne to vse it to his father.

¶ *D. Basileus in his exhortation to youth.*

Μέμνησθε τοῦ Ησιόδου, ὃς φησι, ἄριστον μὲν εἶναι τὸν παρ' ἑαυτοῦ τὰ δέοντα ξυνορῶντα: 2. Ἐ' ἀγαθὸν δὲ κἀκεῖνον, τὸν τοῖς παρ' ἑτέρου ὑποθήκαις ἐπόμενον: 3. Τὸν δὲ μήτε αὐτὸ νοῦν ἐπιθέσθαι ἔχοντα εἶναι μήτε ἄλλου τινός.

¶ M. Cic. Pro A. Cluentio.

1. *Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem: 2. Proxime accedere illum, qui alterius bene inuentis obtemperet. 3. In stultitia contra est: minus enim stultus est is, cui nihil in mentem venit, quàm ille, qui, quod stulte alteri venit in mentem comprobat.*

Cicero doth not playnly expresse the last sentence, but doth inuent it fitly for his purpose, to taunt the folly and simplicitie in his aduersary *Actius*, not weying wisely the suttle doings of *Chrysogonus* and *Stalenus*.

¶ Tit. Liuius in Orat. Minutij. Lib. 22.

1. *Sæpe ego audiui milites: eum primum esse virum, qui ipse consulat, quid in rem sit: 2. Secundum eum, qui bene monenti obediat: 3. Qui, nec ipsi consulere nec alteri parere scit, eum extremi esse ingenij.*

Now, which of all these foure, Sophocles, S. Basil, Cicero, or Liuie, hath expressed Hesiodus best, the iudgement is as hard, as the workemanship of euery one is most excellent in deede. An other example out of ỳ Latin toong also I will recite,

for the worthines of the workeman thereof, and that is Horace, who hath so turned the beginning of Terence Eunuchus, as doth work in me, a pleasant admiration, as oft so euer as I compare those two places togither. And though euery Maister, and euery good Scholler too, do knowe the places, both in Terence and Horace, yet will I set them heere in one place togither, that with more pleasure they may be compared togither.

Terentius in Eunucho.

Quid igitur faciam? non eam? ne nunc quidē cum accersor vltro? an potius ita me coparem, non perpeti meretricum contumelias? excluſit: reuocat, redeam? non, ſi me obſecret. PARMENO a litle after Here, que res in ſe neq; conſilium neq; modum habet vllum, eam conſilio regere non potes. In Amore hæc omnia inſunt vitia, iniuriæ, ſuſpiciones, inimicitiæ, induciæ, bellum, pax rurſum. Incerta hæc ſi tu poſtules ratione certa facere, nihilo plus agas, q̄ ſi des operam, vt cum ratione inſanias.

Horatius. lib. Ser. 2. Saty. 3.

Nec nunc cum me vocet vltro,
Accedam? an potius meditor finire dolores?
Excluſit: reuocat, redeam? non ſi obſecret. Ecce
Seruus non Paulo ſapientior: O Here quæres
Nec modum habet, neque conſilium, ratione modoque,
Tractari non vult. In amore, hæc ſunt mala, bellum,
Pax rurſum: hæc ſi quis tempeſtatis prope ritu
Mobilia, & cæca fluitantia ſorte, laboret
Reddere certa, ſibi nihilo plus explicet, ac ſi
Inſanire paret certa ratione, modoque.

This exercise may bring much profite to ripe heads, and stayd iudgements: because in traueyling in it, the minde must needes be very attentiue, and busily occupied, in turning and tossing it selfe many wayes: and conferring with great pleasure, the varietie of worthye wittes and iudgements togither:

But

But this harme may soone come thereby, and namely to yong Schollers, lesse, in seeking other words, and new forme of sentences, they chaunce vpon the worse: for the which onely cause, Cicero thinketh this exercise not to be fitte for yong men.

Epitome.

This is a way of studie, belonging rather to matter, then to wordes: to memorie, then to vtterance: to those that be learned alreadye, and hath small place at all amonges yong Schollers in Grammer Schooles. It may profite priuatly some learned men, but it hath hurt generally learning it selfe very much. For by it we haue lost whole Trogus, the best part of T. Liuius, the goodly Dictionarie of Pompeius festus, a great deale of the Ciuill lawe, and other many notable bookes, for the which cause, I doe the more mislike this exercise both in olde and yong.

Epitome, is good priuatelie for him selfe that doth worke it, but ill commonly for all other, that vse other mens labor therein: a slie poore kinde of studie, not vnlike to the doing of those poore folke, which neither till, nor sowe, nor reape themselues, but gleane by stealth, vpon other mens grounds. Such haue empty barnes for deere yeares.

Grammer Schooles haue fewe *Epitomes* to hurt them, except *Epithetα Textoris*, and such beggarly gatherings, as Horman, Whittington, and other like vulgares for making of latines: yet I doe wishe, that all rules for yong Schollers were shorter then they be. For without doubt, *Grammatica* it selfe, is sooner and surer learned by examples of good Authors, then by the naked reules of Grammarians. *Epitome* hurteth more, in the vniuersities and studie of Philosophy: but most of all, in Diuinitie it selfe.

In deede bookes of common places be very necessary, to induce a man, into an orderly generall knowledge, how to referre orderly all that he readeth, *ad certa rerum Capita*, and not wander in studie. And to that end did P. Lombardus the Master of Sentences, and Phil. Melanchon in our dayes, write two notable bookes of common places.

But to dwell in *Epitomes* and bookes of common places, and not to binde him selfe dayly by orderly study, to reade with all diligence, principally the holiest Scripture, and withall, the best Doctours, and so to learne to make true difference betwixt the authoritie of the one, and the counsell of the other, maketh so many seeming, and sunburnt Ministers as we haue, whose learning is gotten in a sommers heate, and washed away with a Christmas snowe againe: who neuertheless, are lesse to be blamed, then those blinde buzzards, who in late yeares, of wilfull maliciousnesse, would neither learne them selues, nor could teach others any thing at all.

Paraphrasis hath done lesse hurt to learning, then *Epitome*: for no *Paraphrasis*, though there be many, shall euer take away Dauids Psalter. Erasmus *Paraphrasis* being neuer so good, shall neuer banish the new Testament. And in an other schoole, the *Paraphrasis* of Bocardus, or Sambucus, shall neuer take Aristotles Rhetoricke, nor Horace *de Arte Poetica*, out of learned mens hands.

But as concerning a schoole *Epitome*, he that would haue an example of it, let him reade Lucian περὶ οἴκου. which is ꝑ very *Epitome* of Isocrates Oration *de laudibus Helenæ*, wherby he may learne, at the least, this wise lesson, that a man ought to beware, to be ouer bold, in altering an excellent mans worke.

Neuertheless, some kinde of *Epitome* may be vsed, by men of skilfull iudgement, to the great profit also of others: As if a wise man would take Halles Chronicle, where much good matter is quite mard with Indenture English, & first change, strange and inkhorne tearmes, into proper, and commonly vsed wordes: next, specially to weede out that, that is superfluous and idle, not onely where wordes be vaynly heaped one vppon an other, but also where many sentences of one meaning, be so clowted vp togither, as though M. Hall had beene, not writing the storie of England, but darying a sentence in Stitching Schoole: surely a wise learned man, by this way of *Epitome*, in cutting away wordes and sentences, and diminishing nothing at all of the matter, should leaue to mens vse, a storie, halfe as much as it was in quantitie, but twise

as

as good as it was, both for pleasure, and also commoditie.

An other kinde of *Epitome* may be vsed likewise very well, to much profite. Some man, either by lustines of nature, brought by ill teaching, to a wrong iudgement, is ouer full of wordes and sentences, and matter, and yet all his wordes be proper, apt, and well chosen: all his sentences be round, and trimly framed: his whole matter grounded vpon good reason, and stuffed with full arguments for his intent and purpose: yet when his talke shalbe heard, or his writing be read, of such one as is either of my two dearest frendes, M. Haddon at home, or Ioh. Sturmius in Germanie, that *Nimium* in him, which fooles and vnlearned will most commend, shall either of these two bite his lippe, or shake his head at it.

This fulnes, as it is not to be misliked in a yong man, so in farther age, in greater skill, and waightier affaires, is to be temperated, or else discretion and iudgement shall seeme to be wanting in him. But if his style be still ouer rancke and lustie, as some men being neuer so old, and spent by yeares, will still be full of pouchfull conditions, as was Syr F. Brian, and euermore would haue beene: such a ranck and full writer must vse, if he will doe wisely the exercise of a verye good kinde of *Epitome*, and doe as certayne wise men doe, that be euer fat and fleshie: who leauing their owne full and plentifull table, goe to soiorne abroad from home for a while, at the temperate dyet of some sober man: and so by little and little, cut away the grosnesse that is in them. As for an example: If Osorius would leaue off his lustines in striuing against S. Austen, and his ouer rancke rayling against poore Luther, and the trueth of Gods doctrine, and geue his whole study, not to write any thing of his owne for a while, but to translate Demosthenes, with his straite, fast, and temperate stile in Latin, as he is in Greeke, he would become so perfit and pure a writer, I beleeue, as hath beene fewe or none since Ciceroes dayes: And so, by doing him selfe and all learned much good, doe others lesse harme, and Christes doctrine lesse iniury, than he doth: and withall, win vnto him selfe many worthy frendes, who agreeing with him gladly, in the loue and liking of excellent

learning, are sory to see so worthy a witte, so rare eloquence, so holly spent and consumed, in striuing with God & good men.

Amongest the rest, no man doth lament him more than I, not onely for the excellent learning that I see in him, but also because there hath passed priuately betwixt him and me, sure tokens of much good will, and freendly opinion, the one toward the other. And surely, the distance betwixt London and Lysbon, should not stoppe any kinde of freendly duetie that I could either shewe to him, or doe to his, if the greatest matter of all did not in certaine pointes, separate our mindes.

And yet for my part, both toward him, and diuers others heere at home, for like cause of excellent learning, great wisedome, and gentle humanitie, which I haue seene in them, and felt at their handes my selfe, where the matter of difference is meere conscience in a quiet minde inwardly, and not contentious malice with spitefull rayling openly, I can be content to follow this rule, in misliking some one thing, not to hate for any thing elle. But as for all the bloudy beastes, as that fat Bore of the wood: or those brauling Bulles of Basan: or any lurking Dormous, blinde, not by nature, but by malice, and as may be gathered of their owne testimonie, geuen ouer to blindnes, for geuing ouer God and his word: or such as be so lusky runnegates, as first, runne frō God and his true Doctrine, then, from their Lords, Maisters, and all dutie, next, from them selues, and out of their wits, lastly, frō their Prince, countrey, and all due allegeance, whether they ought rather to be pitied of good men, for their misery, or contemned of wise men, for their malicious folly, let good and wise men determine.

And to returne to *Epitome* againe, some will iudge much bolonesse in me, thus to iudge of Osorius stile: but wise men doe knowe, that meane lookers on, may truely say, for a well made picture: This face had bin more comely, if that hye red in the cheeke, were somewhat more pure sanguin than it is: and yet the standerby, can not amend it him selfe by any way.

And this is not written to the dispraise, but to the great commendation of Osorius, because Tullie him selfe had the same faulnesse in him: and therefore went to Rodes to cut it away:

and

and sayth him selfe, *recepi me domum propè mutatus, nam quasi referuerat iam oratio.* Which was wrought to passe I beleeue, not onely by the teaching of Molo Appollonius, but also by a good way of *Epitome*, in binding him selfe to translate *meros Atticos Oratores*, and so to bring his style, from all loose grosenesse, to such firme sadnes in latin, as is in Demosthenes in Greeke. And this to be most true: may easily be gathered, not onely of L. Crassus talke in 1. *de Or.* but specially of Ciceroes owne paines in translating Demosthenes and Æschines orations *vel cp.* to that very end and purpose.

And although a man groundly learned already, may take much profite him selfe in using, by *Epitome*, to drawe other mens woorkes for his owne memorie sake, into shorter roome, as Conterus hath done very well the whole *Metamorphosis* of Ouid, and Dauid Cethræus a great deale better, the nine Muses of Herodotus, and Melanchthon in mine opinion, far best of all, the whole story of Tyrus, not onely to his owne vse, but to other mens profite, and his great prayse, yet, *Epitome* is most necessary of all in a mans owne writing, as we learne of that noble Poet Virgill, who if Donatus say treme, in writing that perfect woorkes of the Georgickes, vsed daily, when he had written 40. or 50. verses, not to cease cutting, paring, and polishing of them, till he had brought them to the number of x. or xii.

And this exercise, is not more needefully done in a great woorke, then wisely done, in our common dayly writing, either of letter, or other thing else, that is to say, to peruse diligently, and see and spye wisely, where is alwayes more then needeth: For twenty to one, offends more, in writing too much, then too little: euen as twenty to one, fall into sickenesse, rather by ouer much fulnesse, then by any lacke or emptinesse. And therefore is he alwayes the best English Physition, that best can geue a purgation, that is, by way of *Epitome*, to cut all ouer much away. And surely mens bodies, be not more full of ill humors, then commonly mens mindes if they be young, lusty, proude, like & loue themselues well, as most mē do be full of fantasies, opinions, errors, and faultes, not onely in inward inuention,

but also in all their vtterance, either by Pen, or talke.

And of all other men, euen those that haue the inuentiuest heades, for all purposes, and roundest tonges in all matters and places (except they learne and vse this good lesson of *Epitome*) commit commonly great faultes, then dull, staying silent men doe. For quicke inuentors, and faire ready speakers, being holoned with their present hability to say more, and perchaunce better too, at the sudden for that present, then any other can doe, vse lesse helpe of diligence and study then they ought to doe: and so haue in them commonly, lesse learning, and weaker iudgement, for all deepe considerations, then some duller heads, and slower tongs haue.

And therefore, ready speakers, generally be not the best, playnest, and wisest writers, nor yet the deepest iudgers in weighty affaires, because they doe not tarry to weye and iudge all thyngs, as they should: but hauing their heads ouer full of matter, be like pennes ouer full of inke, which will sooner blotte, then make any faire letter at all. Time was, when I had experience of two Ambassadors in one place, the one of a hote head to inuent, and of a hasty hand to write, the other, colde and stayd in both: but what difference of their doings was made by wise men, is not vnknowne to some persons. The Byshop of Winchester Steph. Gardiner had a quicke head, and a ready tong, and yet was not the best writer in *England*. Cicero in Brutus doth wisely note the same in Serg. Galbo, and Q. Hortentius, who were both hote, lusty, and plaine speakers, but colde, loose, and rough writers: And Tullie telleth the cause why, saying, when they speake, their tong was naturally caried with full tyde and wynde of their witte: when they wrote, their head was solitary, dull, and caulme, and so their style was blonte, and their writing colde: *Quod vitium*, sayth Cicero, *peringeniosis hominibus neque satis doctis plerunque accidit.*

And therefore all quicke inuentors, and ready faire speakers, must be carefull, that to their goodnes of nature, they adde also in any wise, study, labour, leasure, learning, and iudgement, and then they shall in deede, passe all other, as I knowe

knowe some doe, in whome all those qualities are fully planted, or else if they geue ouer much to their witte, and ouer litle to their labor and learning, they will soonest ouer reach in talke, and fardest come behinde in writing whatsoeuer they take in hand. The methode of *Epitome* is most necessary for such kinde of men. And thus much concerning the vse or misuse of all kinde of *Epitomes* in matters of learning.

¶ *Imitatio.*

Imitation is a faculty to expresse lively and perfectly that example: which ye goe about to follow. And of it selfe it is large and wide: for all the workes of nature, in a maner be examples for arte to follow.

But to our purpose, all languages, both learned and mother tongs, be gotten, and gotten onely by *Imitation*. For as ye vse to heare, so ye learne to speake: if ye heare no other, ye speake not your selfe: and whome ye onely heare, of them ye onely learne.

And therefore, if ye would speake as the best and wisest doe, ye must be conuersant, where the best and wisest are: but if you be borne or brought vp in a rude countrey, ye shall not chuse but speake rudely: the rudest man of all knoweth this to be true.

Yet neuertheless, the rudenes of common and mother toongs, is no bar for wise speaking. For in the rudest contrie, and most barbarous mother language, many be found that can speake very wisely: but in the Greeke and Latin tong, the two onely learned tongs, which be kept, not in common talke, but in priuate bookes, ye finde alwayes, wisedome and eloquence, good matter and good vtterance neuer or seldome asonder. For all such Authors, as be fullest of good matter, and right iudgement in doctrine, be likewise alwayes, most proper in wordes, most apt in sentence, most plaine and pure in vttering the same.

And contrariwise, in those two tongs, all writers, either in Religion, or any sect of Philosophy, who so euer be found lond in iudgement of matter, be commonly found as rude in vtte-

ring their minde. For Stoickes, Anabaptistes, and Friers, with Epicures, Libertines and Monkes, being most like in learning and life, are no lowder and pernicious in their opinions, than they be rude and barbarous in their writings. They be not wise therefore that say, what care I for mans words and vtterance, if his matter and reasons be good. Such men, say so, not so much of ignorance, as either of some singular pride in themselues, or some speciall malice [illegible], or for some priuate and partiall matter, either in Religion, or other kinde of learning. For good & choice meates, be no more requisit for healthy bodyes, than proper and apt words be for good matters, and also playne and sensible vtterance for the best and deepest reasons: in which two poyntes standeth perfect eloquence, one of the fairest, and rarest giftes that God doth geue to man.

Ye knowe not, what hurt ye do to learning, that care not for wordes, but for matter, and so make a diuorse betwixt the tong and the hart. For marke all ages: looke vpon the whole course of both the Greeke, and Latin tong, and ye shall surely finde, that when apt and good words began to be neglected, and properties of those two tongues to be confounded, then also began ill deedes to spring: straunge maners to expresse good orders, newe and fond opinions to striue with olde and trewe doctrine, first in Philosophie: and after in Religion: right iudgement of all things to be peruerted, and so vertue with learning is contemned, and study left off: of ill thoughts commeth peruerse iudgement, of ill deedes, springeth lewde talke. Which fower misorders, as they marre mans life, so destroy they good learning withall.

But beholde the goodnesse of Gods prouidence for learning: all olde authors and sectes of Philosophy, which were fondest in opinion, and rudest in vtteraunce, as Stoickes and Epicures, first contemned of wise men, and after forgotten of all men, be so consumed by times, as they be now not onely out of vse, but also out of memorie of man: which thing, I surely thinke, will shortly chaunce, to the whole doctrine, and all the bookes of phantasticall Anabaptists and Friers, and of the beastly libertines and Monkes.

Againe

Againe behold on the other side, how Gods wisedome hath wrought, that of *Academici* and *Peripatetici*, those that were wisest in iudgement of matters, and purest in vttering their mindes, the first and chiefest, that wrote most and best, in either tong, as Plato and Aristotle in Greeke, Tullie in Latin, be so either wholy, or sufficiently left vnto vs, as I neuer knewe yet Scholler, that gaue himselfe to like, and loue, and follow chiefly those three Authors, but he proued both learned, wise, and also an honest man, if he ioyned withall the trewe doctrine of Gods holy Bible, without the which, the other three, be but fine edge tooles in a fooles or madmans hand.

But to returne to *Imitation* againe: There be three kindes of it in matters of learning.

The whole doctrine of Comedies, and Tragedies, is a perfite *imitation*, or faire liuely paynted picture of the lyfe of euery degree of man. Of this *imitation* writeth Plato at large in 3. *de Rep.* but it toth not much belong at this time to our purpose.

The second kinde of *Imitation*, is to folow in learning of tonges and sciences, the best authors. Heere riseth, amonges proude and curious wittes, a great controuersie, whether one or many are to be followed: and if one, who is that one: Seneca, Cicero, Salust or Cæsar, and so forth in Greeke and Latin.

The third kinde of *Imitation*, belongeth to the seconde, as when you be determined, whether ye will follow one or moe, to know perfectly, and which way to follow that one: in what place: by what meane and order: by what tooles and instruments ye shall doe it, by what skill and iudgement, ye shall trewly discerne, whether ye follow rightly or no.

This *Imitatio*, is *dissimilis materiei similis tractatio*: and also, *similis materiei dissimilis tractatio*, as Virgill folowed Homer: but the Argument of the one was Vlysses, to the other Æneas. Tullie persecuted Antonie with the same weapons of eloquence, that Demosthenes vsed before against Phillippe.

Horace followeth Pindar, but either of them his owne Argument & person: as the one, Hiero King of Sicilie, the other

Augustus the Emperour: and yet both for like respects, that is, for their courragious stoutnes in warre, and iust gouernement in peace.

One of the best examples, for right *Imitation*, we lacke, and that is Menander, whome our Terence, (as the matter required) in like argument, in the same persons, with equall eloquence, foote by foote did follow.

Some peeces remaine, like broken Jewelles, whereby men may rightly esteeme, and iustly lament, the losse of the whole.

Erasmus, the ornament of learning, in our time, doth wishe, that some man of learning and diligence, would take the lyke paynes in Demosthenes and Tullie, that Macrobius hath done in Homer and Virgill, that is, to write out and ioyne togither, where the one doth imitate the other. Erasmus wish is good, but surely, it is not good inough: for Macrobius gatherings for the Æneidos out of Homer, and Eobanus Hessus more diligent gatherings for the Bucolikes out of Theocritus, as they be not fully taken out of the whole heape, as they should be, but euen as though they had not sought for them of purpose, but found them scattered heere and there by chance in their way, euen so, onely to point out, and nakedly to ioyne togither their sentences, with no farder declaring the maner and way how the one doth follow the other, were but a colde helpe, to the encrease of learning.

But if a man would take this payne also, when he hath layd two places, of Homer and Virgill, or of Demosthenes and Tullie togither, to teach plainely withall, after this sort.

1. Tullie retayneth thus much of the matter, these sentences, these words:

2. This and that he leaueth out, which he doth wittely to this end and purpose.

3. This he addeth heere.

4. This he diminisheth there.

5. This he ouereth thus, with placing that here, not there.

6. This he altereth and chaungeth, either, in propertie of wordes, in forme of sentence, in substaunce of the matter, or in one or other conuenient circumstance of the authors present purpose.

purpose. In these fewe rude English wordes, are wapt vp all the necessary tooles and instruments, wherewith true *Imitation* is rightly wrought withall in any tong. Which tooles, I openly confesse, be not of mine owne forging, but partly lett vnto me by the cunningest Master, and one of the worthiest Gentlemen that euer *England* bred, Syr Iohn Cheeke: partly borowed by me out of the shoppe of the deerest frende I haue out of *England*, Io. St. And therefore I am the bolder to borow of him, and here to leaue them to other, and namely to my Children: which tooles, if it please God, that an other day, they may be able to vse rightly, as I doe wishe and dayly pray, they may doe, I shall be more glad, then if I were able to leaue them a great quantitie of land.

This foresayde order and doctrine of *Imitation*, woulde bring forth more learning, and breede vp trewer iudgement, then any other exercise that can be vsed, but not for yong beginners, because they shall not be able to consider duely thereof. And trewely, it may be a shame to good Students, who hauing so faire examples to follow, as Plato and Tullie, doe not vse so wise wayes in folowing them for the obteyning of wisedome and learning, as rude ignorant Artificers doe, for gayning a small commoditie. For surely the meanest Painter vseth more witte, better arte, greater diligence, in his shoppe in folowing the picture of any meane mans face, then commonly the best Students doe euen in the vniuersitie, for the atteining of learning it selfe.

Some ignorant, vnlearned, and idle Student: or some busy looker vpon this little poore booke, that hath neither will to doe good himselfe, nor skill to iudge right of others, but can lustely contemne, by pride and ignorance, all painfull diligence, and right order in study will perchance say, that I am too precise, too curious, in marking and pidling thus about the *Imitation* of others: and the olde and worthy Authors did neuer busie their heades and wits, in folowing so precisely, either the matter what other men wrote, or else the maner how other men wrote. They will say, it were a playne slauerie, and miserie too, to shackle and tye a good wit, and hinder the course of

a mans good nature, with such bondes of seruitude in following other.

Except such men thinke them selues wiser then Cicero for teaching of eloquence, they must be content to turne a newe leafe.

The best booke that euer Tullie wrote, by all mens iudgement, and by his owne testimonie too, in wrighting whereof, he employed most care, study, learning, and iudgement, is his booke *de oratore ad Q. F.* Now let vs see, what he did for the matter, and also for the manner of wrighting thereof. For the whole booke consisteth in these two pointes onely, in good matter, and good handling of the matter. And first, for the matter, it is whole Aristotles, what so euer Antonie in the second, and Crassus in the third doth teach. Trust not me, but beleeue Tullie him selfe, who writeth so, first, in that goodlie long Epistle ad p. Lentulum, and after in diuerse places ad Atticum. And in the very booke it selfe, Tullie will not haue it hidden, but both Catulus and Crassus doe oft and pleasantlie lay that stealth to Antonius charge. Now for the handling of the matter, was Tullie so precise and curious rather to follow an other mans patterne, then to inuent some new shape himselfe, namely in that booke, wherein he purposed, to leaue to posteritie, the glorie of his witte: Yea forsooth, that he did. And this is not my gessing and gathering, nor onely performed by Tullie in very deede, but vttered also by Tullie in playne words: to teach other men thereby, what they should doe, in taking like matter in hand.

And that which is specially to be marked, Tullie doth vtter playnely his conceit and purpose therein, by the mouth of the wisest man in all that company: for (sayth Sceuola himselfe,) *Cur non imitamur, Crasse, Socratem illum, qui est in Phædro Platonis, &c.*

And farther to vnderstand, that Tullie did not obiter and by chaunce, but purposely & mindefully bend himselfe to a precise and curious immitation of Plato, concerning the shape and forme of those bookes: marke I pray you, how curious Tullie is to vtter his purpose & doing therin, writing thus to Atticus.

Quod

Quod in his oratorijs libris, quos tantoperè laudas, perſonam deſideras Scæuolæ, non eam temere dimoui: Sed feci idem, quod in πολιτεία Deus ille noſter Plato, cum in Piræeum Socrates veniſſet ad Cephalum locupletem & feſtiuum ſenem, quoàd primus ille ſermo haberetur, adeſt in diſputando ſenex: Deinde, cum ipſe quoque commodiſſime locutus eſſet, ad rem diuinam dicit ſe velle diſcedere, neque poſtea reuertitur. Credo Platonem vix putaſſet ſatis conſonum fore, ſi hominem id ætatis in tam longo ſermone diutius retinuiſſet: Multo ego ſatius hoc mihi cauendum putaui in Scæuola, qui & ætate & valitudine erat ea qua meminiſti, & his honoribus, vt vix ſatis decorum videretur eum plures dies eſſe in Craſſi Tuſculano. Et erat primi libri ſermo non alienus à Scæuolæ ſtudijs: reliqui libri τεχνολογίαν habent, vt ſcis. Huic ioculatoriæ diſputationi ſenem illum vt noras, intereſſe ſane nolui.

If Cicero had not opened him ſelfe, and declared his owne thought and doings herein, men that be idle, and ignorant, and enuious of other mens diligence and well doings, would haue ſworne that Tullie had neuer minded any ſuch thing, but that of a preciſe curioſitie, we fayne and forge, and father ſuche things of Tullie, as he neuer meant in deede. I write this not for naught: for I haue heard ſome both well learned, and otherwayes very wiſe, that by their luſtie miſliking of ſuch diligence, haue drawne back the forwardnes of very good wits. But euen as ſuch men them ſelues, doe ſometimes ſtumble vppon doing well by chaunce, and benefite of good wit, ſo would I haue our Scholler alwayes able to doe well by order of learning, and right ſkill of iudgement.

Concerning Imitation, many learned men haue written with much diuerſitie for the matter, and therefore with great contrarietie ſome ſtomake amongeſt them ſelues. I haue read as many as I could get diligently, and what I thinke of euery one of them, I will freely ſay my minde. With which freedome I truſt good men will beare, becauſe it ſhall tende to neither ſpitefull nor harmefull controuerſie.

In Tullie, it is well touched, ſhortly taught, not fully declared by *Ant. in 2. de Orat.* and afterward in *Orat. ad Brutum*, *Cicero.*

for the lyking and millyking of Isocrates: and the contrarye iudgement of Tullie against *Caluus*, *Brutus*, and *Calidius*, *de genere dicendi Attico & Asiatico*.

Dio. Halicar. *Dionis. Halic.* περὶ μιμήσεως: I feare is lost: which Author, next Aristotle, Plato, and Tullie, of all other, that write of eloquence, by the iudgement of them that be best learned, deserueth the next prayse and place.

Quintil. Quintilian writeth of it, shortly and coldly for the matter, yet hotely and spitefully inough, against the Imitation of Tullie.

Erasmus. Erasmus, beeing more occuppyed in spying other mens faultes, than declaring his owne aduise, is mistaken of many, to the great hurt of studie, for his authoritie sake. For he writeth rightly, rightly vnderstanded: he and Longolius onely differing in this, that the one seemeth to geue ouer much, the other ouer litle, to hym, whome they both best loued, and chiefly allowed of all other.

Budæus. Budæus in his Commentaries roughly and obscurely, after hys kynde of wryting: and for the matter, caryed somewhat out of the way in ouer much misliking the Imitation of Tullie.

Ph. Melanch. Phil. Melanchthon, learnedly and trewly.

Ioa. Camer. Camerarius largely with a learned iudgement, but somewhat confusedly, and with ouer rough a stile.

Sambucus. Sambucus largely, with a right iudgement, but somewhat a crooked stile.

Cortesius. *P. Bembus* *Ioan. Sturmius.* Other haue written also, as Cortesius to Politian, and that verie well: *Bembus ad Picum* a great deale better, but *Ioan. Sturmius de Nobilitate literata, & de Amissa dicendi ratione*, farre best of all, in myne opinion, that euer tooke this matter in hand. For all the rest, declare chiefly this point, whether one, or many, or all, are to be followed: but Sturmius onely hath most learnedly declared, who is to be followed, what is to be followed, and the best point of all, by what way and order, trew Imitation is rightlie to be exercised. And although Sturmius herein doth farre passe all other, yet hath he not so fullie and perfitelie done it, as I doe wish he had, and as I knowe he could.

could. For though he hath done it perfitelie for precept, yet hath he not done it perfitelie inough for example: which he did, neither for lacke of skill, nor by negligence, but of purpose, contented with one or two examples, because he was minded in those two bookes, to write of it both shortlie, and also had to touch other matters.

Barthol. Riccius Ferrariensis also hath written learnedlie, diligentlie and verie largelie of this matter, euen as he did before verie well *de apparatu linguæ Lat.* He writeth the better in mine opinion, because his whole doctrine, iudgement, and order, seemeth to be borowed out of *Io. Stur.* bookes. He addeth also examples, the best kinde of teaching: wherein he doth well, but not well inough: in deede, he committeth no fault, but yet, deserueth small praise. He is content with the meane, and followeth not the best: as a man that would feede vpon Acornes, when he may eate, as good cheape, the finest wheate bread. He teacheth for example, where and how, two or three late Italian Poetes do follow Virgill: and how Virgill himselfe in the storie of Dido, doth wholie Imitate Catullus in the like matter of Adriadna. Wherein I like better his diligence and order of teaching then his iudgement in choice of examples for *Imitation.* But if he had done thus: if he had declared where and how, how oft and how many wayes Virgil doth follow Homer, as for example the comming of Vlisses to Alcynous and Calypso, with the comming of Æneas to Carthage and Dido. Likewise the games, running, wrestling, and shooting, that Achilles maketh in Homer, with the selfe same games, that Æneas maketh in Virgil: The harnesse of Achilles, with the harnesse of Æneas, and the maner of making of them both by Vulcane: The notable combate betwixt Achilles and Hector, with as notable a combate betwixt Æneas and Turmis. The going downe to hell of Vlysses in Homer, with the going downe to hell of Æneas in Virgill: and other places infinite moe, as similitudes, narrations, messages, descriptions of persons, places, battels, tempests, shipwracks, and common places for diuerse purposes, which be as precisely taken out of Homer, as euer did Painter

ter in London follow the picture of any faire personage. And when these places had beene gathered togither by this way of diligence, then to haue conferred them togither by this order of teaching, as diligently to marke what is kept and vsed in either author, in words, in sentences, in matter: what is added: what is left out: what ordered otherwise, either *præponendo*, *interponendo*, or *postponendo*: And what is altered for any respect, in word, phrase, sentence, figure, reason, argument, or by any way of circumstance: If Riccius had done this, he had not onely beene well liked, for his diligence in teaching, but also iustlie commended for his right iudgement in right choice of examples for the best *Imitation*.

Riccius also for *Imitation* of prose, declareth where and how Longolius doth follow Tullie, but as for Longolius, I would not haue him the paterne of our *Imitation*. In deede in Longolius shoppe, be proper and faire shewing colers, but as for shape, figure, and naturall comelines, by the iudgement of best iudging artificers, he is rather allowed as one to be borne withall, than specially cõmended, as one chiefly to be followed.

If Riccius had taken for his examples, where Tullie himselfe followeth either Plato or Demosthenes, he had shot then at the right marke. But to excuse Riccius somewhat, though I can not fullie defend him, it may be sayd, his purpose was, to teach onely the Latin tong, when this way that I do wishe, to ioyne Virgil with Homer, to reade Tullie with Demosthenes and Plato, requireth a cunning and perfite Maister in both the tonges. It is my wish in deede and that by good reason: For who so euer will write well of any matter, must labour to expresse that that is perfite, and not to stay and content himselfe with the meane: yea, I say farther, though it be not vnpossible, yet it is verie rare, and marueilous hard, to proue excellent in the Latin tong, for him that is not also well seene in the Greeke tong. Tullie himselfe, most excellent of nature, most diligent in labour, brought vp from his cradle, in that place, and in that time, where and when the Latin tong most flourished naturally in euery mans mouth, yet was not his owne tong able it selfe to make him so cunning in his owne

tong,

tong, as he was in deede: but the knowledge and *Imitation* of the Greeke tong withall. This he confesseth himselfe: this he vttereth in many places, as those can tell best, that vse to reade him most.

Therefore thou, that shootest at perfection in the Latin tong, thinke not thy selfe wiser than Tullie was, in choice of the way, that leadeth rightlie to the same: thinke not thy witte better then Tullies was, as though that may serue thee that was not sufficient for him. For euen as a hauke flieth not hie with one wing: euen so a man reacheth not to excellencie with one tong.

I haue beene a looker on in the Cockpit of learning these many yeares: And one Cock onely haue I knowne, which with one wing, euen at this day, doth passe all other in mine opinion, that euer I sawe in any pitte in *England*, though they had two wings. Yet neuertheless, to flie well with one wing, to runne fast with one leg, be rather, rare Maistteries much to be marueiled at, then sure examples safely to be followed. A Bishop that now liueth, a good man, whose iudgement in Religion I better like, then his opinion in perfectnes in other learning, sayd once vnto me: we haue no neede now of the Greeke toung, when all things be translated into Latin. But the good man vnderstoode not, that euen the best translation, is, for meere necessitie, but an euill imped wing to flye withall, or a heauie stump leg of wood to goe withall: such, the higher they flie, the sooner they falter and faile: the faster they runne, the ofter they stumble, and sorer they fall. Such as will needes so flye, may flye at a Pye and catch a Dawe: And such runners, as commonlie, they shoue and sholder to stand formost, yet in the end they come behinde others, and deserue but the hoyshackles, if the Maisters of the game be right iudgers.

Therefore in perusing thus, so many diuerse bookes for *Imitation*, it came into my head, that a very profitable booke might be made *de Imitatione*, after an other sort, then euer yet was attempted of that matter, conteyning a certaine fewe fitte preceptes, vnto the which should be gathered and applied plentie of examples, out of the choicest authors of both the tongs. *Optima ratio Imitationis.*

This

This worke would stand, rather in good diligence, for the gathering, and right iudgement for the apt applying of those examples: then any great learning, or vtterance at all.

The doing thereof, would be more pleasant, then painfull, and would bring also much profit to all that should reade it, and great prayse to him that would take it in hand, with iust desert of thankes.

Erasmus, geuing him selfe to reade ouer all Authors Greeke and Latin, seemeth to haue prescribed to him selfe this order of reading: that is, to note out by the way, three speciall pointes: All Adagies, all similitudes, and all wittie sayings of most notable personages: And so by one labour, he left to posteritie three notable bookes, and namely two, his *Chiliades*, *Apophthegmata*, and *Similia*. Likewise if a good Student would bend him selfe to reade diligently ouer Tullie and with him also at the same time, as diligently Plato, and Xenophon with his bookes of Philosophie, Isocrates, and Demosthenes with his Orations, and Aristotle with his Rhetoricke: which fiue of all other, be those, whome Tullie best loued, and specially followed: and would marke diligently in Tullie, where he doth *exprimere* or *effingere* (which be the very proper words of Imitation) eyther *Copiam Platonis*, or *venustatem Xenophontis*, *suauitatem Isocratis*, or *vim Demosthenis*, *propriam & puram subtilitatem Aristotelis*, and not onely wright out the places diligently, and lay them togither orderly, but also to conferre them with skilfull iudgement by those fewe rules, which I haue expressed now twise before: if that diligence were taken, if that order were vsed, what perfite knowledge of both the tongues, what ready and pithie vtterance in all matters, what right and deepe iudgement in all kinde of learning would follow, as scarse credible it is to be beleeued.

Cicero.
Plato.
Xenophon.
Isocrates.
Demosth.
Aristotle.

These bookes be not many, nor long, nor rude in speache, nor meane in matter, but nere the Maiestye of Gods holye word, most worthy for a man, the louer of learning and honestie, to spend his life in. Yea, I haue heard worthy M. Cheeke many times say: I would haue a good Student passe, and iorney through all Authors both Greeke and Latin: but be

that

that will dwell in these fewe bookes onely: first in Gods holy Byble, and then ioyne with it, Tullie in Latin, Plato, Aristotle, Xenophon, Isocrates, and Demosthenes in Greeke, must needes proove an excellent man.

Some men already in our dayes, haue put too their helping hands, to this worke of Imitation, as Perionius, Henr. Stephanus, *in dictionario Ciceroniano*, and P. Victorius most prayse worthy of all, in that his learned worke conteining xxv. bookes *de varia lectione*: in which bookes be ioyned diligently togither, the best Authors of both the toongs, where one doth seeme to imitate an other. *Perionius.* *H. Steph.* *P. Victorius.*

But all these, with Macrobius, Hessus, and other, be no more but common porters, carryers, and bringers of matter and stuffe togither. They order nothing: They lay before you what is done: they doe not teach you how it is done: They busie not themselues with forme of building: They doe not declare, this stuffe is thus framed by Demosthenes, and thus and thus by Tullie, and so likewise in Xenophon, Plato, and Isocrates, and Aristotle. For ioyning Virgil with Homer, I haue sufficiently declared before.

The like diligence I would wish to be taken in Pindar and Horace, an equall match for all respectes. *Pindarus.* *Horatius.*

In Tragedies, (the goodliest Argument of all, and for the vse, either of a learned preacher, or a ciuill Gentleman, more profitable then Homer, Pindar, Virgil, and Horace: yea comparable in mine opinion, with the doctrine of Aristotle, Plato, and Xenophon,) the Grecians, Sophocles, and Euripides, far ouermatch our Seneca in Latin, namely, in *Decoro*, although Seneca his elocution, and verse be very commendable for his time. And for the matters of Hercules, Thebes, Hippolytus, and Troie, his Imitation is to be gathered into the same booke, and to be tryed by the same touchstone, as is spoken before. *Sophocles.* *Euripides.* *Seneca.*

In historyes, and namely in Liuie, the like diligence of Imitation, could bring excellent learning, and breede stayde iudgement, in taking any like matter in hand.

Onely Liuie were a sufficient taske for one mans studie, *Tit. Liu.*

to compare him, first with his fellow for all respectes, Dion. Halicarnassæus: who both lyued in one time, tooke both one history in hand to write, deserued both like prayse, of learning and eloquence. Then with Polybius that wise writer, whome Liuie professeth to follow: and if he would deny it, yet it is playne, that the best part of the thyrd Decade in Liuie, is in a maner translated out of the thyrd and rest of Polibius. Lastly, with Thucidides, to whose Immitation Liuie is curiously bent, as may well appeare by that one Oration of those of *Campania*, asking ayde of the *Romanes* against the *Samnites*, which is wholye taken, Sentence, Reason, Argument, and order, out of the Oration of Corcyra, asking like ayde of the *Athenienses* against them of *Corinth*. If some diligent Student would take paynes to compare them togither, he should easily perceiue, that I doe say trew. A booke, thus wholie filled with example of Imitation, first out of Tullie, compared with Plato, Xenophon, Isocrates, Demosthenes and Aristotle: then out of Virgil and Horace, with Homer and Pindar: next out of Seneca, with Sophocles and Euripides: Lastly, out of Liuie, with Thucydides, Polibius, and Halicarnassæus gathered with good diligence, and compared with right order, as I haue expressed before, were an other maner of worke for all kinde of learning, and namely for eloquence, than be those cold gatherings of Macrobius, Hessus, Perionius, Stephanus, & Victorius, which may be vsed, as I said before, in this case, as porters & caryers, deseruing like praise, as such men doe wages, but onely Sturmius is he, out of whome, ỳ true survey & whole workemanship is specially to be learned.

Dion. Halicarn.

Polybius.

Thucidides.

1. Decad. L. b. 7.

Thucid. 10

I trust, this my writing shall geue some good Student occasion, to take some peece in hand of this worke of Imitation. And as I had rather haue any doe it, than my selfe, yet surely my selfe rather than none at all. And by Gods grace, if God doe lend me life, with health, free leysure and libertie, with good liking and a merry hart, I will turne the best part of my studie and tyme, to toyle in one or other peece of this worke of Imitation.

Opus de recta imitandi ratione.

This diligence to gather examples, to geue light and vnder-

standing

standing to good precepts, is no new inuention, but specially vsed of the best Authors and oldest writers. For Aristotle himselfe, (as Diog. Laertius declareth) when he had written that goodly booke of the Topickes, did gather out of Stories and Orators, so many examples as filled xv. bookes, onely to expresse the rules of his Topickes. These were the Commentaries, that Aristotle thought fit for his Topickes: And therfore to speake as I thinke, I neuer sawe yet any Commentarie vpon Aristotles Logicke, either in Greeke or Latin, that euer I liked, because they be rather spent in declaring schoolepoint rules, than in gathering fit examples for vse and vtterance, either by pen or talke. For precептes in all Authors, and namely in Aristotle, without applying vnto them, the Imitation of examples, be hard, drie, and colde, and therefore barren, vnfruitfull, and vnpleasant. But Aristotle, namely in his Topickes and Elenches, should be, not onely fruitfull, but also pleasant too, if examples out of Plato, and other good Authors, were diligently gathered, and aptly applied vnto his most perfect precepts there. And it is notable, that my freend Sturmius writeth herein, that there is no precept in Aristotles Topickes, whereof plentie of examples be not manifest in Platos workes. And I heare say, that an excellent learned man Tomitanus in *Italie*, hath expressed euerie fallacion in Aristotle, with diuerse examples out of Plato. Would to God, I might once see, some worthy Student of Aristotle and Plato in Cambridge, that would ioyne in one booke the precептes of the one, with the examples of the other. For such a labour, were one speciall peece of that worke of Imitation, which I do wish were gathered togither in one Volume.

Aristotle.

Commentarij Graci & Latini in Dialect. Aristotelis

Precepta in Arist. Exempla in Plato.

Cambridge at my first comming thither, but not at my going away, committed this fault in reading the precepts of Aristotle without y examples of other Authors: But herein, in my time these men of worthy memorie, M. Redman, M. Cheeke, M. Smith, M. Haddon, M. Watson, put se to their helping hands, as that vniuersitie, & all students there, as long as learning shall last, shall be bound vnto them, if that trade in studie be truely followed, which those men left behinde them there.

By this small mention of Cambridge, I am caryed into three imaginations: first, into a sweete remembrance of my tyme spent there: than, into some carefull thoughts, for the greeuous alteration that followed soone after: lastly, into much ioy to heare tell, of the good recouery and earnest forwardnes in all good learning there agayne.

To vtter these my thoughts somewhat more largely, were somewhat beside my matter, yet not very farre out of the way, because it shall wholy tend to the good encouragement, and right consideration of learning, which is my full purpose in writing this litle booke: whereby also shall well appeare this sentence to be most true, that onely good men, by their gouernment and example, make happie tymes, in euery degree and state.

D. Nich. Medcalfe

Doctour Nico. Medcalfe, that honourable Father, was Maister of S. Iohnes Colledge, when I came thither: A man meanelie learned himselfe, but not meanely affectioned to set forward learning in others. He found that Colledge spending scarse two hundred markes by the yeare: he left it spending a thousand markes and more. Which he procured not with his money, but by his wisedome: not chargeablie bought by him, but liberally geuen by others by his meane, for the zeale and honour they bare to learning. And that which is worthy of memorie, all these geuers were almost Northen men: who being liberally rewarded in the seruice of their Prince, bestowed it as liberally for the good of their Countrey. Some men thought therefore, that D. Medcalfe was partiall to Northen men: but sure I am of this, that Northen men were partiall, in doing more good, and geuing more lands to the furtherance of learning, than any other countreymen in those dayes did: which deede should haue beene rather an example of goodnes, for other to follow, then matter of malice for any to enuie, as some there were that did.

The partialtie of Northren men in S. Johns Colledge.

Truely, D. Medcalfe was partiall to none, but indifferent to all: a maister for the whole, a father to euery one in that Colledge. There was none so poore, if he had either will to goodnes, or wit to learning, that could lacke being there, or

should

ſhould depart from thence for any need. I am witnes my ſelfe that monie many times was brought into yong mens ſtudies by ſtrangers whome they knewe not. In which doing, thys worthy Nicolaus folowed the ſteppes of good old S. Nicolaus that learned Biſhop. He was a Papiſt in deede, but would to God, amonges all vs Proteſtants, I might once ſee but one, that would winne like praiſe, in doing like good, for the aduauncement of learning and vertue. And yet, though hee were a Papiſt, if any yong man, geuen to new learning (as they tearmed it) went beyond his fellowes, in witte, labour, and towardnes, euen the ſame, neyther lacked open prayſe to encorage him, nor priuate exhibition to maintayne him, as worthy Syr I. Cheeke, if he were aliue, would beare good witnes, and ſo can many moe. I my ſelfe, one of the meaneſt of a great number, in that College, becauſe there appeared in me ſome ſmall ſhewe of towardnes and diligence, lacked not his fauour to further me in learning.

And being a boy, new Bacheler of Arte, I chanced amonges my companions to ſpeake againſt the Pope, which matter was then in euery mans mouth, becauſe D. Haines and D. Skippe were come from the Court, to debate the ſame matter, by preaching and diſputation in the Vniuerſitie. This happened the ſame time, when I ſtoode to be fellow there: my taulke came to D. Medcalfes eare: I was called before hym and the Seniours: and after greeuous rebuke, and ſome punniſhment, open warning was geuen to all the fellowes, none to be ſo hardie to geue me his voyce at that election. And yet for all thoſe open threates, the good father himſelfe priuilie procured, that I ſhould euen then be choſen fellow. But, the election being done, he made countenance of great diſcontentation thereat. This good mans goodnes, and fatherly diſcretion, vſed towardes me that one day, ſhall neuer out of my remembraunce all the dayes of my life. And for the ſame cauſe, haue I put it heere, in this ſmall record of learning. For next Gods prouidence, ſurely that day, was by that good fathers meanes, *Dies natalis*, to me, for the whole foundation of the poore learning I haue, and of all the furtherance, that hitherto

elsewhere I haue obteyned.

This his goodnes stoode not still in one or two, but flowed aboundantly ouer all that Colledge, and brake out also to nourish good wittes in euery part of that Vniuersitie: whereby, at his departing thence, he left such a company of fellowes and schollers in S. Iohnes Colledge, as can scarse be found now in some whole Vniuersitie: which, either for Diuinitie, on the one side or other, or for Ciuill seruice to their Prince and countrey, haue beene, and are yet to this day, notable ornaments to this whole Realme: Yea, S. Iohnes did then so florish, as Trinitie colledge, that princely house now, at the first erection, was but *Colonia deducta* out of S. Iohnes, not onely for theyr Maister, fellowes, and schollers, but also, which is more, for their whole, both order of learning, and discipline of manners: and yet to this day, it neuer tooke Maister, but such as was bred vp before in S. Iohnes: doing the duetie of a good *Colonia* to her *Metropolis*, as the auncient cities in Greece, and some yet in Italie, at this day, are accustomed to doe.

S. Iohnes stoode in this state, vntill those heauie tymes, and that greeuous change that chaunced. An. 1553. when moe perfect schollers were dispersed from thence in one moneth, than many yeares can reare vp againe. For, when *Aper de Sylua* had passed the seas, and fastned his foot againe in England, not onely the two fayre groues of learning in England were either cut vp by the roote, or troden downe to the grounde, and wholie went to wracke, but the yong spring there, and euerie where else, was pitifully nipt and ouertroden by very beastes, and also the fayrest standers of all, were rooted vp, and cast into the fire, to the great weakening euen at this day of Christes Church in England, both for Religion and learning.

Psal. 80.

And what good could chaunce then to the Vniuersities, whē some of the greatest, though not of the wisest nor best learned, nor best men neither of that side, did labour to perswade, that ignorance was better than knowledge, which they meant, not for the laitie onely, but also for the greatest rable of theyr spiritualtie, what other pretence openlie so euer they made: and therefore did some of them at Cambridge (whome I will not

not name openlie,) cause hedge priestes fette out of the countrey, to be made fellowes in the Vniuersitie: saying, in their talke priuilie, and declaring by their deedes openlie, that he was fellow good inough for their time, if he could weare a gowne and a tipet cumlie, and haue his crowne shorne faire and roundlie, and could turne his Portesse and pie readilie: which I speake not to reproue any order either of apparell, or other dewtie, that may be well and indifferently vsed, but to note the miserie of that time, when the benefites prouided for learning were so fowlye misused. And what was the fruite of this seede? Verely, iudgement in doctrine was wholie altered: order in discipline very sore changed: the loue of good learning began suddenly to wax colde: the knowledge of the tonges (in spite of some that therein had flourished) was manifestly contemned: and so, the way of right studie purposely peruerted: the choice of good authors of malice confounded. Olde sophistrie (I say not well) not olde, but that newe rotten sophistrie, began to beard and sholder logicke in her own tong: yea, I know that heads were cast togither, and counsell deuised, that *Duns*, with all the rable of barbarous questionists, should haue dispossessed of their place and rowmes, Aristotle, Plato, Tullie, and Demosthenes, when good M. Redman, and those two worthie starres of that Vniuersitie, Maister Cheeke, and Maister Smith, with their schollers, had brought to florish as notable in Cambridge, as euer they did in Greece and in Italie: and for the doctrine of those fewer, the fower pillers of learning, Cambridge then geuing place to no Vniuersitie, neither in France, Spaine, Germanie, nor Italie. Also in outward behauiour, then began simplicitie in apparell to be layd aside: Courtlie galantnes to be taken vp: frugalitie in diet was priuatelie misliked: Towne going to good cheare openly vsed: honest pastymes, ioyned with labour, left off in the fieldes: vnthriftye and idle games, haunted corners, occupyed in the nyghtes: contention in youth, no where for learning: factions in the elders euery where for trifles. All whiche miseries at length by Gods prouidence, had theyr end 16. Nouemb. 1558. Since which time, the yong spring hath

Aristotle.
Plato.
Cicero.
Demosth.

Shooting.

hath shot vp so fayre, as now there be in Cambridge againe, many goodly plantes (as did well appeare at the Queenes Maiesties late being there) which are like to growe to mightie great timber, to the honor of learning, and great good of their countrey, if they may stand their time, as the best plantes there were want to doe: and if some old dotterell trees, with standing ouer nie them, and dropping vpon them, doe not either hinder, or crooke their growing, wherein my feare is the lesse, seeing so worthie a Iustice of an Oyre hath the present ouersight of that whole chace, who was himselfe sometime in the fairest spring that euer was there of learning, one of the forwardest yong plants in all ỳ worthy Colledge of S. Iohnes, who now by grace is growne to such greatnesse, as, in the temperate and quiet shade of his wisedome, next the prouidence of God, and goodnes of one, in these our dayes, *Religio* for sinceritie, *litera* for order and aduauncement, *Respub.* for happie and quiet gouernment, haue to great reioycing of all good men, specially reposed them selues.

Now to returne to that Question, whether one, a fewe, many, or all, are to be followed, my aunswere shall be short: All, for him that is desirous to knowe all: yea, the worst of all, as Questionistes, and all the barbarous nation of schoole men, helpe for one or other consideration: But in euery separate kinde of learning and studie, by it selfe, ye must follow, chiefly a fewe, and chiefly some one, and that namely in our schoole of eloquence, either for penne or talke. And as in portracture and painting, wise men choose not that workeman, that can onely make a faire hand, or a well fashioned legge, but such a one, as can furnish vp fullie, all the fetures of the whole body of a man, woman, and childe: and withall, is able too, by good skill, to geue to euery one of these three, in their proper kinde, the right forme, the true figure, the naturall colour, that is fit and due to the dignitie of a man, to the bewtie of a woman, to the sweetnes of a yong babe: euen likewise, do we seeke such one in our Schoole to follow, who is able alwayes, in all matters, to teach plainely, to delite pleasantly, and to cary away by force of wise talke, all that shall heare or reade him, and is so excel-

lent

lent in deede, as witte is able, or wish can hope to attaine vnto: And this not onely to serue in the Latin or Greeke tong, but also in our owne English language. But yet, because the prouidence of God hath left vnto vs in no other tong, saue onelie in the Greeke and Latin tong, the trewe precepts, and perfect examples of eloquence, therefore must we seeke in the Authors onely of those two tonges, the true paterne of eloquence, if in any other mother tong we looke to attaine, either to perfect vtterance of it our selues, or skilfull iudgement of it in others.

And now to knowe, what Author doth medle onely with some one peece and member of eloquence, and who doth perfectlie make vp the whole bodie, I will declare, as I can call to remembrance the godlie talke, that I haue had oftentimes, of the trew difference of Authors, with that Gentleman of worthie memorie, my deerest frend, and teacher of all the litle poore learning I haue, Syr Iohn Cheeke.

The trew difference of Authors is best knowne, *per diuersa genera dicendi*, that euery one vsed. And therefore heere I will deuide *genus dicendi*, not into these three, *Tenue, mediocre, & grande*, but as the matter of euery Author requireth, as

in Genus. { *Poeticum.* *Historicum.* *Philosophicum.* *Oratorium.*

These differ one from an other, in choice of wordes, in framing of Sentences, in handling of Arguments, and vse of right forme, figure, and number, proper and fitte for euerie matter, and euerie one of these is diuerse also in it selfe, as the first

Poeticum, in { *Comicum.* *Tragicum.* *Epicum.* *Melicum.*

And here, who so euer hath beene diligent to reade aduisedly euer, Terence, Seneca, Virgil, Horace, or else Aristo-

phanus, Sophocles, Homer, and Pindar, and shall diligentlie marke the difference they vse, in proprietie of wordes, in forme of sentence, handlyng of their matter, he shall easely perceyue what is fitte, and *decorum* in euery one, to the true vse of perfite Imitation. When M. Watson in S. Johns Colledge at Cambridge wrote his excellent Tragedy of Absalon, M. Cheeke, he and I, for that part of true Imitation, had many pleasant taulkes togither, in comparing the preceptes of Aristotle and Horace *de Arte Poetica*, with the examples of Euripides, Sophocles, and Seneca. Few men, in writing of Tragedies in our dayes, haue shot at this marke. Some in England, moe in France, Germanie, and Italie, also haue written Tragedies in our time: of the which, not one I am sure is able to abide the trewe touche of Aristotles preceptes, and Euripides examples, saue onely two, that euer I sawe, M. Watsons Absalon, and Georgius Buckananus Iephthe. One man in Cambridge, well liked of many, but best liked of hym selfe, was many tymes bolde and busye, to bring matters vppon stages, which he called Tragedies. In one, whereby he looked to wynne hys spurres, and wherein many ignorant fellowes fast clapped their handes, he began the *Protasis* with *Trochæis Octonarijs*: which kynde of verse, as it is but seldome and rare in Tragedies, so is it neuer vsed, saue onely in *Epitasi*, when the Tragedie is hyest and hottest, and full of greatest troubles. I remember full well what M. Watson merely sayd vnto me of hys blindnesse and boldenesse in that behalfe, although otherwise, there passed much friendship betweene them. M. Watson had an other maner of care of perfection, with a feare and reuerence of the iudgement of the best learned: Who to this day would neuer suffer, yet his Absalon to goe abroade, and that onely, because, *in locis paribus*, *Anapestus* is twise or thrise vsed in steede of Iambus. A small fault, and such a one, as perchaunce would neuer be marked, no neither in Italie nor France. This I write, not so much to note the first, or prayse the last, as to leaue in memorie of writing, for good example to posteritie, what perfection, in any time, was most diligentlie sought for in like maner, in all

kinde

kinde of learning, in that most worthie Colledge of S. Johns in Cambridge.

Historicum in { *Diaria.* *Annales.* *Commentaries.* *Instam Historiam.*

For what proprietie in wordes, simplicitie in sentences, playnesse and light, is rumely for these kyndes, Cæsar and Liuie, for the two last, are perfite examples of Imitation: And for the two first, the olde paternes be left, and as for some that be present and of late tyme, they be fitter to be read once for some pleasure, than oft to be perused, for any good Imitation of them.

Philosophicum in { *Sermonem*, as *officia Cic. & Eth. Arist.* *Contentionem.*

As, the Dialoges of Plato, Xenophon, and Cicero: of which kinde of learning, and right Imitation thereof, *Carolus Sigonius* hath written of late, both learnedlye and eloquentlye: but best of all my frende *Ioan. Sturmius* in his Commentaries upon *Gorgias Platonis*, which booke I haue in writing, and is not yet set out in Print.

Oratorium in { *Humile.* *Mediocre.* *Sublime.*

Examples of these three, in the Greeke tong, be plentifull and perfite as Lycias, Isocrates, and Demosthenes: and all three, in onely Demosthenes, in diuerse Orations, as *contra Olimpiodorum, in Leptinem, & pro Ctesiphonte.* And true it is, that Hermogenes writeth of Demosthenes, that all formes of Eloquence be perfite in him. In Ciceroes Orations, *Medium & sublime* be most excellentlie handled, but *Humile* in his Orations is seldome seue, yet neuertheles in other bookes,

as in some part of his offices, and specially *in Partitionibus* he is comparable *in hoc humili & disciplinabili genere*, euen with the best that euer wrote in Greeke. But of Cicero more fullie in fitter place. And thus, the trewe difference of stiles, in euery Author, and euerie kinde of learning may easelie be knowne by this diuision.

in Genus { *Poeticum.* *Historicum.* *Philosophicum.* *Oratorium.*

Which I thought in this place to touche onelie, not to prosecute at large, because, God willing, in the Latin tong I will fullie handle it, in my booke *de Imitatione*.

Now, to touch more particularlie, which of those Authors, that be now most commonly in mens handes, will soone affourd you some peece of Eloquence, and what maner a peece of eloquence, and what is to be liked and followed, and what to be misliked and eschewed in them: and how some againe will furnish you fully withall, rightly, and wisely considered, somewhat I will write as I haue heard Sr Iohn Cheeke many times say.

The Latin tong, concerning any part of pureneſſe of it, from the spring, to the decay of the same, did not endure much longer, then is the life of a well aged man, scarse one hundred yeares from the time of the last Scipio Africanus and Lælius, to the Empire of Augustus. And it is notable that *Vellæius Paterculus* writeth of Tullie, how that the perfection of eloquence did so remayne onely in him, and in his time, as before him, were fewe, which might much delight a man, or after him any, worthy admiration, but such as Tullie might haue seene, and such as might haue seene Tullie. And good cause why: for no perfection is durable. Encreaſe hath a time, and decay likewise, but all perfit ripeneſſe remaineth but a moment: as is plainly seene in fruits, plummes, and cherries: but more sensibly in flowers, as Roses and such like and yet as trewlie in all greater matters. For what naturally, can goe no hyer,

must

must naturally peele, and stoupe againe.

Of this short time of any pureneſſe of the Latin tong, for the firſt foure yeare of it, and all the time before, we haue no peece of learning left, ſaue Plautus and Terence, with a litle rude vnperfit pamflet of the elder Caco. And as for Plautus, except the ſchoolemaſter be able to make wiſe and ware choice, firſt in proprietie of words, then in framing of phraſes and ſentences, and chiefliе in choice of honeſtie of matter, your ſcholler were better to play, then learne all that is in him. But ſurely, if iudgement for the tong, and direction for the manners, be wiſely ioyned with the diligent reading of Plautus, then trewlie Plautus, for that pureneſſe of the Latin tong in Rome, when Rome did moſt flouriſh in well doing, and ſo thereby, in well ſpeaking alſo, is ſuch a plentifull ſtorehouſe, for common eloquence, in meane matters, and all priuate mens affaires, as the Latin tong, for that reſpect, hath not the like againe. When I remember the worthy time of Rome, wherein Plautus did liue, I muſt needes honour the talke of that time, which we ſee Plautus doth vſe.

Terence is alſo a ſtorehouſe of the ſame tong, for an other time following ſoone after, and although he be not ſo full and plentifull as Plautus is, for multitude of matters, and diuerſitie of words, yet his words, be choſen ſo purely, placed ſo orderly, and all his ſtuffe ſo netely packed vp, and wittely compaſſed in euerie place, as, by all wiſe mens iudgement, he is counted the cunninger workeman, and to haue his ſhop, for the rowme that is in it, more finely appointed, and more trimlier ordered, then Plautus is.

Three things chiefly, both in Plautus and Terence, are to be ſpecially conſidered. The matter, the vtterance, the words, the meeter. The matter in both, is altogither within the compaſſe of the meaneſt mens maners, and doth not ſtretch to any thing of any great weight at all, but ſtandeth chiefly in vttering the thoughts and conditions of hard fathers, fooliſh mothers, wantonlie yong men, craftie ſeruants, ſutle bawdes, and wilie harlots, and ſo, is much ſpent, in finding out fine fetches, and packing vp pelting matters, ſuch as in London common

come to the hearing of the Maisters of Bridewell. Heere is base stuffe for that Scholler, that should become hereafter, either a good Minister in Religion, or a Ciuill Gentleman in seruice of his Prince and Countrie: except the preacher doe knowe such matters to confute them, when ignorance surely in all such things were better for a Ciuill Gentleman, then knowledge. And thus, for matter, both Plautus and Terence, be like meane Painters, that worke by halfes, and be cunning onely, in making the worst part of the picture, as if one were skilfull in painting the body of a naked person, from the nauell downeward, but nothing else.

For word and speach, Plautus is more plentifull, and Terrence more pure and proper: And for one respect, Terrence is to be embraced aboue all that euer wrote in his kinde of argument: Bicause it is well knowen, by good record of learning, and that by Ciceroes owne witnes that some Comedies bearing Terence name, were written by worthie Scipio and wise Lælius, and namely Heauton and Adelphi. And therefore as oft as I reade those Comedies, so oft doth sound in mine eare, the pure and fine talke of Rome, which was vsed by the floure of the worthiest nobilitie that euer Rome bred. Let the wisest man, and best learned that liueth, reade aduisedlie ouer, the first scene of Heauton, and the first scene of Adelphi, and let him consideratelie iudge whether it is the talke of a seruile stranger borne, or rather euen that milde eloquent wise speach, which Cicero in Brutus doth so liuely expresse in Lælius. And yet neuertheles, in all this good proprietie of words, and pureness of phrases which be in Terence, ye must not followe him alwayes in placing of them, bicause for the meeter sake, some words in him, sometime be driuen awrie, which require a straighter placing in plaine prose, if yee will frame, as I woulde yee should doe, your speach and writing, to that excellent perfitnesse, which was onely in Tullie, or onely in Tullies tyme.

The meeter and verse of Plautus and Terence be verie meane, and not to be followed: which is not their reproch, but the fault of the tyme, wherein they wrote, when no kinde of

Poetrie,

Poetrie, in the Latin tong, was brought to perfection, as doth well appeare in the fragments of Ennius, Cerilius, and others, and euidently in Plautus and Terence, if these in Latin be compared with right skill, with Homer, Euripides, Aristophanes, and other in Greeke of like sort. Cicero him selfe doth complaine of this vnperfitnes, but more plainly Quintilian, saying, *in Comedia maximè claudicamus, & vix leuem consequimur vmbram:* and most earnestly of all, Horace, *in arte Poetica*, which he doth namely *propter carmen Iambicum*, and referreth all good studentes herein to the Imitation of the Greeke tong, saying,

Exemplaria Græca
nocturna versate manu, versate diurna.

This matter maketh me gladly remember, my sweet time spent at Cambridge, and the pleasant talke which I had oft with M. Cheeke, and M. Watson, of this faulte, not onely in the olde Latin Poets, but also in our new English Rymers at this day. They wished as Virgil and Horace were not wedded to follow the faultes of former fathers (a shrewd mariage in greater matters) but by right *Imitation* of the perfit Grecians, had brought Poetrie to perfitnesse also in the Latin tong, that we Englishmen likewise would acknowledge and vnderstand rightfully our rude beggerly ryming, brought first into Italie by Gothes and Hunnes, when all good verses, and all good learning too, were destroyde by them, and after caryed into France and Germany: and at last receyued into England by men of excellent wit in deede, but of small learning, and lesse iudgement in that behalfe.

But now, when men knowe the difference, and haue the examples, both of the best, and of the worst, surely, to followe rather the Gothes in Ryming, than the Greekes in trew versifying, were euen to eate akornes with swyne, when wee may freely eate wheate bread emonges men. In deed, Chaucer, Th. Norton, of Bristow, my L. of Surrey, M. Wiat, Th. Phaer, and other Gentlemen, in translating Ouide, Palingenius, and Seneca, haue gone as farre to their great praise

as

as the coppy they followed could cary them, but, if ſuch good wittes, and forward diligence, had beene directed to followe the beſt examples, and not haue beene caryed by tyme and cuſtome, to content themſelues with that barbarous and rude Ryming, amongeſt theyr other woorthye prayſes, which they haue iuſtly deſerued, thys had not beene the leaſt, to be counted amongeſt men of learning and ſkill, more like vnto the Grecians, than vnto the Gothians, in handling of theyr verſe.

In deede, our Engliſh toong, hauing in vſe chiefly, woordes of one ſyllable, which commonly be long, doth not well receiue the nature of *Carmen Heroicum*, becauſe *dactylus*, the apteſt foote for that verſe, conteining one long, and two ſhort, is ſeldome therefore founde in Engliſhe: and doth alſo rather ſtumble than ſtand vpon *Monaſyllables*. Quintilian in hys learned Chapiter *de Compoſitione*, geueth thys leſſon *de Monaſyllabis*, before me: and in the ſame place doth iuſtly inuey againſt all Ryming, that if there be any, who be angry with me for miſlyking of Ryming, may be angry for company toe, with Quintilian alſo, for the ſame thing: And yet Quintilian had not ſo iuſt cauſe to miſlyke of it then, as men haue at this day.

And although *Carmen Exametrum* doth rather trotte and hoble, then runne ſmoothly in our Engliſhe toong, yet I am ſure, our Engliſhe toong will receyue *carmen Iambicum* as naturallye, as eyther Greeke or Latin. But for ignorannce, men can not like, and for idlenes, men will not labour, to come to any perfitenes at all. For, as the worthy Poets in Athens and Rome, were more carefull to ſatiſfie the iudgement of one learned, then raſhe in pleaſing the humor of a rude multitude, euen ſo if men in England now, had the like reuerend regard to learning, ſkill, and iudgement, and durſt not preſume to write, except they came with the lyke learning, and alſo dyd vſe lyke diligence, in ſearching out, not onely iuſt meaſure in euery meter, as euerie ignorant perſon may eaſely doe, but alſo true quantitie in euery foote and ſillable, as onely the learned ſhalbe able to doe, and as the Greekes and Romanes

were

were wont to doe: surely then rash ignorant heads, which now can easely recken vp foureteene sillables, and easely stumble on euery Ryme, eyther durst not, for lacke of such learning: or else would not, in auoyding such labour, be so busie, as euerie where they be: and shoppes in London should not be so full of lewde and rude rymes, as commonly they are. But now, the ripest of tong, be readyest to write: and many dayly in setting out bookes and ballettes make great shewe of blossomes and buddes, in whome is neyther roote of learning, nor fruite of wisedome at all. Some that make Chaucer in Englishe, and Petrarch in Italian, theyr Gods in verses, and yet be not able to make true difference what is a fault, and what is a iust prayse, in those two worthie wittes, will much mislike this my writing. But such men be euen like followers of Chaucer and Petrarke, as one heere in England did follow Syr Tho. Moore: who, being most vnlyke vnto hym, in witte and learning, neuertheles, in wearing his gowne alwye vpon the one shoulder, as Syr Tho. Moore was wont to doe, would needes be counted lyke vnto hym.

This misliking of Ryming, beginneth not now of any newfangle singularitie, but hath beene long misliked of many, and that of men of greatest learning, and deepest iudgement. And such that defende it doe so, eyther for lacke of knowledge what is best, or else of verie enuie, that any should performe that in learning, whereunto they, as I sayd before, either for ignorance, can not, or for idlenes will not labour to attayne vnto.

And you that praise this Ryming, bycause ye neyther haue reason, why to like it, nor can shewe learning to defend it, yet I will helpe you, with the authoritie of the oldest and learnedst tyme.

In Greece, when Poetrie was euen at the hyest pitch of perfectnes, one Simmias Rhodias of a certayne singularitie, wrote a booke in riming Greke verses, naming it ... conteyning the fable, how Iupiter in lykenes of a Swan, gat that egge vpon Leda, whereof came Castor, Pollux, and fayre

Helena. This booke was so liked, that it had few to reade it, but none to follow it: But was presentlie contemned: and soone after both Author and booke so forgotten by men, and consumed by time, as scarce the name of either is kept in memorie of learning: And the lyke folly was neuer followed of any, many hundred yeares after, vntill the Hunnes and Gothians, and other barbarous nations, of ignorance and rude singularitie, did reuiue the same folly agayne.

The Earle of Surrey. *Consaluo Periz.*

The noble Lord Tho. Earle of Surrey, first of all English men, in translating the fourth booke of Virgill: and Consaluo Periz that excellent learned man, and Secretarie to King Philip of Spayne, in translating the Vlysses of Homer out of Greeke into Spanish, haue both by good iudgement auoyded the fault of Rymming, yet neither of them hath fullie hitte perfit and true versifying. In deede, they obserue iust number, and euen feete: but here is the fault, that their feete, be feete without ioyntes, that is to say, not distinct by trew quantitie of sillables: And so, such feete, be but benummed feete, and be euen as vnfitte for a verse to turne and runne roundly withall, as feete of brasse or wood be vnwildie to goe well withall. And as a foote of wood, is a plaine shew of a manifest maime, euen so feete, in our English versifying, without quantitie and ioyntes, be sure signes, that the verse is eyther borne deformed, vnnaturall or lame, and so verie vnseemely to looke vpon, except to men that be gogle eyed themselues.

The spying of this fault now is not the curiositie of English eyes, but euen the good iudgement also of the best that write in these dayes in Italie: and namely of that worthie *Senese, Felice, Figlinee*, who writing vpon Aristotles Ethickes so excellently in Italian, as neuer did yet any one in mine opinion eyther in Greeke or Latin, amongest other thyngs, doth most earnestlie inuey against the rude rymyng of verses in that tong.

Senese. Felice. Figlinecci.

And whensoeuer he expresseth Aristotles precepts, with any example, out of Homer or Euripides, he translateth them not after the Rymes of Petrarke, but into such kinde of perfite

verse,

verſe, with like feete and quantity of ſillables, as he found them before in the Greeke tong: exhorting earneſtly all the Italian nation, to leaue off their rude barbarouſneſſe in ryming, and follow diligently the excellent Greeke and Latin examples, in trew verſifying.

And you, that be able to vnderſtand no more, than ye finde in the Italian tong: and neuer went farther than the Schoole of Petrarke and Arioſtus abroade, or elſe of Chaucer at home, though you haue pleaſure to wander blindlie ſtill in your foule wrong way, enuie not others, that ſeeke, as wiſe men haue done before them, the fayreſt and righteſt way: or elſe, beſide the iuſt reproch of malice, wiſe men ſhall trewlie iudge, that you do ſo, as I haue ſayd, and ſay yet againe vnto you, bicauſe either for idlenes ye will not, or for ignorance ye can not cum by no better your ſelfe.

And therefore euen as Virgill and Horace deſerue moſt worthie prayſe, that they ſpying the vnperfitnes in Ennius and Plautus, by trew Imitation of Homer and Euripides, brought Poetrie to the ſame perfectnes in Latin, as it was in Greeke, euen ſo thoſe, that by the ſame way would benefite their tong and countrey, deſerue rather thankes than diſprayſe in that behalfe.

And I reioyce, that euen poore England preuented Italie, firſt, in ſping out, then, in ſeeking to amend this faulte in learning.

And heere, for my pleaſure, I purpoſe a litle by the way, to play and ſport with my Maiſter Tullie: from whome commonly I am neuer wont to diſſent. He himſelfe for this point of learning, in his verſes doth halt a litle by his leaue. He could not deny it, if he were aliue, nor thoſe defend him now that loue him beſt. This faulte I lay to his charge: becauſe once it pleaſed him, though ſomewhat merily, yet ouer vncurteſly, to raile vpon poore England, obiecting both, extreme beggery, and meere barbarouſnes vnto it, writing thus vnto his frend Atticus: There is not one ſcruple of ſiluer in that whole Iſle, or any one that knoweth either learning or letter.

Tullies ſaying againſt England. *Ad Att. Lib. 4. Epiſt. 16.*

But now master Cicero, blessed be God, and his Sonne Iesu Christ, whome you neuer knewe, except it were as it pleased him to lighten you by some shadowe, as couertly in one place yee confesse, saying: *Veritatis tantum vmbram consectamur*, as your Master Plato dyd before you: blessed be God I say, that sixteene hundred yeare after you were dead and gone, it may trewly be sayd, that for siluer, there is more cumly plate in one Citie of England, then is in foure of the proudest Cities in all Italie, and take Rome for one of them. And for learning, beside the knowledge of all learned tongs, and liberall sciences, euen your owne bookes Cicero, be as well read, and your excellent eloquence is as well liked and loued, and as trewlie followed in England at this day, as it is now, or euer was, sence your owne tyme, in any place of Italie, eyther at Arpinum, where ye were borne, or elle at Rome, where yee were brought vp. And a litle to haggle with you Cicero, where you your selfe, by your leaue, halted in some poynt of learning in your owne toong, many in Englande at this day goe streight vp, both in true skill, and right doing therein.

Offic.

This I write, not to reprehend Tullie, whome, aboue all other, I like and loue best, but to excuse Terence, because in his time, and a good while after, Poetrie was neuer perfited in Latin, vntill by true *Imitation* of the Grecians, it was at length brought to perfection: And also thereby to exhort the goodlie wittes of England, which apte by nature, and willing by desire, geue themselues to Poetrie, that they rightly vnderstanding the barbarous bringing in of Rymes, would labor as Virgil and Horace did in Latin, to make perfit also this point of learning in our English tong.

And thus much for Plautus and Terence, for matter, toong, and meeter, what is to be followed, and what to be eschewed in them.

After Plautus and Terence, no writing remayneth vntill Tullies tyme, except a fewe short fragments of L. Crassus excellent witte, heere and there recited of Cicero for example sake,

sake, whereby the louers of learning may the more lament the losse of such a worthie witte.

And although the Latin tong did faire bloome and blossome in L. Crassus, and M. Antonius, yet in Tullies tyme onely, and in Tullie himselfe chiefly, was the Latin tong fullie ripe, and growne to the hiest pitch of all perfection.

And yet in the same time, it began to fade and stoupe, as Tullie himselfe, in *Brutus de Claris Oratoribus*, with weeping words doth witnesse.

And because, emongest them of that time, there was some difference, good reason is, that of them of that time, should be made right choice also. And yet let the best Ciceronian in Italie reade Tullies familiar Epistles aduisedly ouer, and I beleeue he shall finde small difference for the Latine tong, either in proprietie of wordes, or framing of the stile, betwixt Tully, and those that write vnto him. As Ser. Sulpitius, A. Cecinna, M. Cælius, M. & D. Bruti, A. Pollia, L. Plancius, and diuerse other: reade the Epistles of L. Plancus in x. Lib. and for an assay, that Epistle, namely, to the Consl. and whole Senate, the eight Epistle in number, and what could be, either more eloquentlie, or more wiselie written, yea by Tullie himselfe, a man may iustly doubt. These men and Tullie liued all in one tyme, were lyke in authoritie, not vnlike in learning and studie, which might be iust causes of this their equalitie in writing. And yet surely, they neyther were in deede, nor yet were counted in mens opinions, equall with Tullie in that faculties. And how is the difference hid in his Epistles? verelie, as the cunning of an expert Sea man, in a faire calme fresh Ryuer, doth litle differ from the doing of a meaner workeman therein, euen so, in the short cut of a priuate letter, where matter is common, wordes easie, and order not much diuerse, small shewe of difference can appeare. But where Tullie doth set vp his sayle of eloquence in some broad deepe Argument, carryed with full tyde and winde, of his witte and learning, all other may rather stand and looke after him, than hope to ouertake him, what course soeuer he holde, either in faire or foule.

Epi. Plancii. 1. Lib. Epist. 8.

Foure men onely when the Latin tong was full ripe, be left vnto vs, who in that time did florish, and did leaue to posteritie the fruite of their witte and learning: Varro, Salust, Cæsar, and Cicero. When I say, these foure onely, I am not ignorant, that euen in the same tyme, most excellent Poetes, deseruing well of the Latin tong, as Lucretius, Catullus, Virgill, and Horace, did write: But, bicause, in this little booke, I purpose to teach a yong Scholler, to goe, not to daunce: to speake, not to sing, when Poets in deede, namely, Epici, and Lyrici, as these be, are fine dauncers, and trimme singers, but *Oratores* and *Historici*, be those cumlie goers, and faire and wise speakers, of whome I wish my Scholler to wait vpon first, and after in good order and dew time, to be brought forth, to the singing and daunting schoole: And for this consideration, do I meane these foure, to be the onely writers of that time.

Varro.

Varro. *Varro*, in his bookes *de lingua latina, & Analogia*, as these be left mangled and patched vnto vs, doth not enter there into any great deapth of eloquence, but as one caried in a small low vessell him selfe verie nie the common shore, not much vnlike the Fisher men of Rye, and Hering men of Yarmouth. Who deserue by common mens opinion, small commendation, for any cunning sayling at all, yet neuertheles in those bookes of Varro good and necessarie stuffe, for that meane kinde of Argument, is very well and learnedly gathered togither.

De Rep. Rustica. His bookes of Husbandry are much to be regarded, and diligently to be read, not onely for the proprietie, but also for the plentie of good words, in all countrey and husbandmens affaires, which can not be had by so good authoritie out of any other Author, either of so good a time or of so great learning as out of Varro. And yet bicause, he was fourescore yeare old, when he wrote those bookes, the forme of his stile there

there compared with Tullies writing, is but euen the talke of a spent olde man: whose wordes commonly fall out of hys mouth, though very wisely, yet hardly and coldly, and more heauely also, than some eares can well beare, except onely for age, and authorities sake, and perchance, in a rude countrey argument, of purpose and iudgement, he rather vsed the speach of the countrey, than talke of the Citie.

And so, for matter sake, his wordes sometime, be somewhat rude: and by the imitation of the elder Cato, olde and out of vse: And being deepe stept in age, by negligence some wordes doe so escape and fall from him in those bookes, as be not worth the taking vp, by him, that is carefull to speake or write trew Latin, as that sentence in him, *Romani, in pace a rusticis alebantur, & in bello ab his tuebantur.* A good Student must be therefore carefull and diligent, to reade with iudgement ouer euen those Authors, which did write in the most perfite time; and let him not be afrayd to try them, both in proprietie of words, and forme of style, by the touch stone of Cæsar and Cicero, whose puritie was neuer foyled, no not by the sentence of those that loued them worst. *Lib. 3. Cap. 1.*

All louers of learning may sore lament the losse of those bookes of Varro, which he wrote in his young and lustie yeares, with good leysure, and great learning of all partes of Philosophie: of the goodliest argumentes, perteyning both to the common wealth, and priuate life of man; as, *de Ratione studij, & educandis liberis*, which booke, is oft recited, and much praysed, in the fragments of *Nonius*, euen for authoritie sake. He wrote most diligentlie and largely, also the whole historie of the state of Rome: the mysteries of their whole Religion: their lawes, customes, and gouernement in peace: their maners, and whole discipline in warre. And this is not my gessing, as one in deede that neuer saw those bookes, but euen the very iudgement and playne testimonie of Tullie himselfe, who knew and red those bookes, in these wordes: *Tu aetatem Patriae: Tu descriptiones temporum: Tu sacrorum, tu sacerdotum domi: Tu domesticam, tu bellicam disciplinam: Tu sedem Regionum, locorum,* *In Acad. Quest.*

The loue of Varros bookes.

locorum, temporum omnium diuinarum humanarumque rerum nomina, genera, officia, causas aperuisti. &c.

But this great losse of Varro, is a litle recompensed by the happy comming of *Dionysius Halicarnassæus* to Rome in Augustus dayes: who getting the possession of Varros libra-rie, out of that treasure house of learning, did leaue vnto vs some fruite of Varros witte and diligence, I meane his goodly bookes *de Antiquitatibus Romanorum.*

Varro was so esteemed for his excellent learning, as Tullie himselfe had a reuerence to his iudgement in all doubtes of learning. And *Antonius Triumuir* his enemy, and of a contra-rie faction, who had power to kill and banishe whome he listed, when Varros name amongest others was brought in a sche-dule vnto him, to be noted to death, he tooke his penne and wrote his warrant of sauegard, with these most goodly words, *Viuat Varro vir doctissimus.* In latter tyme, no man knewe better, nor liked nor loued more Varros learning, than did S. Augustine, as they doe well vnderstand, that haue diligent-ly read ouer his learned bookes *de Ciuitate Dei:* Where hee hath this most notable sentence: When I see how much Var-ro wrote, I maruell much, that euer he had any leasure to reade: and when I perceiue how many things he read, I mar-uelle more, that euer he had any leasure to write. &c.

Cic. ad Att.

And surely, if Varros bookes had remayned to posteritie, as by Gods prouidence the most part of Tullies did, then trewly the Latin tong might haue made good comparison with the Greeke.

Salustie.

Salust, is a wise and worthy writer: but he requireth a learned Reader, and a right considerer of him. My deareſt frend, and best maister that euer I had or heard in learning, Syr I. Cheeke, such a man, as if I should liue to see England breede the like againe, I feare, I should liue ouer long, did once geue me a lesson for Salust, which, as I shall neuer forget

my

my selfe, so is it worthy to be remembred of all these, that would cum to perfite iudgement of the Latin toong. He said, that Salust was not very fitte for yong men, to learne out of him the puritie of the Latin toong: because, he was not the purest in proprietie of wordes, nor choisest in aptnes of phrases, nor the best in framing of sentences: and therefore is his writing sayd he, neyther playne for the matter, nor sensible for mens vnderstanding. And what is the cause thereof Syr quoth I. Merelie sayd he, bicause in Salusts wighting, is more Arte than nature, and more labour than Arte: and in hys labour also too much toyle, as it were, with an vncontented care to write better then he coulde, a faulte common to verie many men. And therefore hee doth not expresse the matter liuely and naturally with common speach, as ye see Xenophon doth in Greecke, but it is caried and driuen forth artificially, after too learned a sort, as Thucidides doth in his Orations.

Syr: Iohn Cheekes iudgement and counsell for reading of Salust.

And how commeth it to passe, sayd I, that Cæsar and Ciceroes talke, is so naturall and playne, and Salust his wighting so artificiall and darke, when all they three lined in one time? I will freely tell you my fansy herein, said he: surely, Cæsar and Cicero, beside a singular prerogatiue of naturall eloquence geuen vnto them by God, both two, by vse of life, were dayly Orators amongst the common people, and greatest counsellors in the Senate house: and therefore gaue themselues to vse such speache, as the meanest should well vnderstand, and the wisest best allow: following carefully that good counsell of Aristotle, *loquendum vt multi, sapiendum vt pauci.* Salust was no such man, neither for will to goodnes, nor skill by learning: but ill geuen by nature, and made worse by bringing vp, spent the most part of his youth very misorderly in ryot, and lechery, in the company of such, who, neuer geuing theyr minde to honest doing, could neuer inure theyr tounge to wise speaking. But at the last comming to better yeares, and buying wit at the dearest hand, that is, by long experience of the hurt & shame that commeth of mischiefe, moued

by the counsell of them that were wise, and caryed by the example of such as were good, first fell to honestie of lyfe, and after to the loue of studye and learning: and so became so new a man, that Cæsar being Dictator, made him Prætor in Numidia, where he absent from his countrey, and not inured with the common talke of Rome, but shutte vp in his Study, and bent wholy to reading, did write the storye of the Romanes. And for the better accomplishing of the same, he read Cato and Piso in Latin for gathering of matter and trueth: and Thucidides in Greeke, for the order of his storye, and furnishing of his style. Cato (as his tyme required) had more troth for the matter, then eloquence for the style. And so Salust, by gathering trueth out of Cato, smelleth much of the roughnes of his style: euen as a man that eateth garlike for health, shall cary away with him the sauour of it also, whether he will or not. And yet the vse of olde wordes is not the greatest cause of Salust his roughnes and darkenesse: There be in Salust some olde wordes in deede, as *patrare bellum, ductare exercitum*, well noted by Quintilian, and very much misliked of hym: and *supplicium* for *supplicatio*, a word smellyng of an older store, then the other two so misliked by Quintilian. And yet is that word also in Varro, speaking of Dren thus, *boues ad victimas faciunt, atque ad Deorum supplicia*, and a fewe olde wordes moe. Reade Salust and Tullie aduisedlie togither, and in wordes yee shall finde small difference: yea, Salust is more geuen to new wordes, then to old, though some olde writers say the contrarie: as, *Claritudo* for *Gloria*: *exacte* for *perfectè*: *Facundia* for *eloquentia*. These two last wordes *exacte* and *facundia* now in euery mans mouth, be neuer (as I doe remember) vsed of Tullie, and therefore I thinke they be not good: For surely Tullie speaking euery where so much of the matter of eloquence, would not so precisely haue abstayned from the word *Facundia*, if it had beene good: that is, proper for the tong, and common for mens vse. I could be long, in reciting many such like, both olde and newe wordes in Salust: but in very deede, neyther oldnesse nor newnesse of

Lib.8. Cap.3. De ornata.

wordes

wordes maketh the greatest difference betwixte Saluſt and Tullie, but first strange phrases made of good Latin wordes, but framed after the Greeke toong, which be neyther choisly borowed of them, nor properly vsed by him: then, a hard composition and crooked framing of his wordes and sentences, as a man would say, English talke placed and framed outlandishe like. As for example, first in phrases, *nimius & animus*, be two vsed wordes, *homo nimius animi*, is an vnvsed phrase. *Vulgus, & amat, & fieri*, be as common and well knowen wordes as may be in the Latin tong, yet *id quod vulgò amat fieri*, for *solet fieri*, is but a strange and greekish kinde of writing. *Ingens & vires* be proper wordes, yet *vir ingens virium* is an vnproper kinde of speaking, and so be likewise,

The cause why Saluſt is not like Tully.

{ *ager consilij.*
promptissimus belli.
territus animi.

and many such lyke phrases in Saluſt, borowed as I sayd not choicely out of Greeke, and vsed therefore vnproperlie in Latin. Againe, in whole sentences, where the matter is good, the wordes proper and plaine, yet the sense is hard and darke, and namely in his prefaces and orations, wherein he vsed most labour: which fault is likewise in Thucydides in Greeke, of whome Saluſt hath taken the greatest part of his darkenesse. For Thucydides likewise wrote his storie, not at home in Greece, but abrode in Italie, and therefore smelleth of a certaine outlandish kinde of talke, strange to them of Athens, and diuerse from their writing, that liued in Athens & Greece, and wrote the same tyme that Thucydides did, as Lysias, Xenophon, Plato, and Isocrates, the pureſt and playneſt writers, that euer wrote in any tong, and beſt examples for any man to follow, whether he write Latin, Italian, French, or English. Thucydides also seemeth in his writing, not so much benefited by nature, as holpen by Arte, and caried forth by desire, studie, labour, toyle, and ouer great curiositie: who spent xxvii. yeares in writing his eight bookes of his history. Saluſt

likewise wrote out of his countrie, and followed the faultes of Thucidides too much: and borroweth of him some kinde of writing, which the Latin tong can not well beare, as *Casus nominatiuus* in diuerse places *absolute positus*, as in that place of *Ligurth*, speaking *de leptitianis, Itaque ab imperatore facile quæ petebant adepti, missæ sunt eò cohortes Ligurum quatuor.* This thing in participles, vsed so oft in Thucydides, and other Greeke authors too, may better be borne with all, but Salust vseth the same more strangelie and bololie, as in these wordes, *Multis sibi quisque imperium petentibus.* I beleeue, the best Grammarion in England can scarse geue a good rule, why *quisque* the nominatiue case, without any verbe, is so thrust vp amongest so many oblique cases. Some man perchance will smile, and laugh to scorne this my writing, and call it idle curiositie, thus to busie my selfe in pickling about these small pointes of Grammer: not fitte for my age, place, and calling, to trifle in: I trust that man, be he neuer so great in authoritye, neuer so wise and learned, either by other mens iudgement, or his owne opinion, will yet thinke, that he is not greater in England, then Tullie was at Rome, nor yet wiser, nor better learned, then Tullie was himselfe, who, at the pitch of three score yeares, in the middest of the broile betweixt Cæsar and Pompeie, when he knewe not whether to sende wife and children, which way to goe, nor where to hide him selfe, yet in an earnest letter, amongest his earnest counselles for those heuye tymes concerning both the common state of hys countrey, and his owne priuate great affayres, he was neyther vnmindefull, nor ashamed to reason at large, and learne gladlye of Atticus, a lesse point of Grammer then these be, noted of me in Salust, as whether he should write, *ad Piræa, in Piræa*, or, *in Piræum*, or, *Piræum, sine Prepositione*: And in those heuie tymes, he was so carefull to knowe thys small point of Grammer, that he addeth these words: *Si hoc mihi σαφως perfolueris, magnam me molestia liberaris.* If Tullie, at that age, in that authoritie, in that care for hys countrey, in that ieoperdie for himselfe, and extreme necessitie of hys deerest

Ad Att. Lib. 7. Epistola 3.

deareſt frendes, beeing alſo the Prince of Eloquence hymſelfe, was not aſhamed to diſcend to theſe lowe pointes of Grammer in his owne naturall tong: what ſhould ſcholliers do, yea what ſhould any man doe, if he do thinke well doing better then ill doing, and had rather be perfecte, then meane, ſure, then doubtfull, to be what he ſhould be in deede: and not ſeeme what he is not, in opinion: He that maketh perfitnes in the Latin tong his marke, muſt come to it by choiſe, and certaine knowledge, and not ſtumble vpon it by chaunce and doubtfull ignoraunce: And the right ſteppes to reach vnto it, be theſe, lincked thus ouerlie togither, aptnes of nature, loue of learning, diligence in right order, conſtancie with pleaſant moderation, and alwayes to learne of them that be beſt, and ſo ſhall you iudge as they that be wiſeſt. And theſe be thoſe rules, whiche worthie Maiſter Cheeke did impart vnto mee concerning Saluſt, and the right iudgement of the Latin toong.

¶ *Cæſar.*

Cæſar for that litle of him that is left vnto vs, is like the halfe face of a Venus, the other part of the head being hidden, the body and the reſt of the members vnbegun, yet ſo excellently done by Appelles, as all men may ſtand ſtill to maze and muze vppon it, and no man ſteppe forth with any hope to performe the like.

His ſeuen bookes *de bello Gallico*, and three *de bello Ciuili*, be written, ſo wiſely for the matter, ſo eloquentlie for the tong, that neither his greateſt enemies could euer finde the leaſt note of parcialitie in him (a maruelous wiſedome of a man, namely writing of his owne doings) nor yet the beſt iudegers of the Latin tong, nor the moſt enuious lookers vpon other mens writings, can ſay any other, but all things be moſt perfectly done by him.

Brutus, Caluus, and Calidius, who founde faulte with Tullies fullnes in woordes and matter, and that righthye,

for Tullie did both confesse it, and mend it, yet in Cæsar, they neyther did, nor could finde the like, or any other fault.

And therefore thus iustly I may conclude of Cæsar, that where, in all other, the best that euer wrote, in any time, or in any tong, in Greeke, or Latin, I except neither Plato, Demosthenes, nor Tullie, some fault is iustly noted: in Cæsar onely, could neuer yet fault be founde.

Yet neuertheleſſe, for all this perfite excellencie in him, yet it is but in one member of eloquence, and that but of one ſide neither, when we muſt looke for that example to follow, which hath a perfite head, a whole body forward and backward, armes and legges and all.

(.·.)

FINIS.

AT LONDON,
Printed by *Abell Ieffes*, dwelling in *Phillip Lane*,
at the Signe of the Bell,
1589.